

10772A

SPIRITVALL; AND MOST PRE.

ious Pearle, teaching al men

to loue and imbrace the crosse, as a

most sweete and necessary thing vnto

the soule: what comforte is to bee taken

thercof, where and how both consolati-

on & aid in al maner of afflictions is

to be sought: and againe, how all men

should behaue themselves there-

in, according to the word

of God.

Written for thy comfort by a learned
preacher, *Osbo Wernulicrus:*

And translated into English by M.
Miles Couerdale.

M A T T H. 10.

*who taketh not his crosse, and followeth
me, is not meete for me.*

Printed at London for *William*
Leake. 1605.

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EDWARDE
by the grace of God
Duke of Somerset, Vnkle
to King Edward the sixte his ex-
cellent Maiesty, to the Chri-
stian Reader, gree-
ting.

 **T** H E R B E
worthy of praise ,
who for a zeale &
desire that they
haue to do their
neighbours good, do write and
put in print such thinges, as by
experience they haue prooued,
or by hearesay of graue & trustie
men they haue learned , or by
reading of good and auncient
Aii authors

THE PREFACE.

authours, they haue vnderstanded to bee a salue or medicine to a mans bodie, or to a parte or member of the same: how much more deserue they thanks and praise that teach vs a true cōfort, salue, and medicine of the soule, spirit and minde? The which spirit and minde, the more precious it is then the bodie, the more dangerous be his sores, & sicknesse, and the more thanke-worth the cure thereof. For, a well quieted minde, to a troubled bodie, yet maketh quietnesse. And sicknesse of body or losse of goods is not much painfull to him that esteemeth it not, or taketh it patiently. But an vnquiet minde, yea to

THE PREFACE.

a most whole bodie , maketh health vnpleasant and death to be wished . And an vnsatiablen minde, with desire of more , maketh riches pouerty : and health a sicknesse : strength an infirmity: beauty a deformitie: & wealth beggery; when by cōparing his felicitie with a better, it leeseeth the grace & ioy of that it hath , and feeleth the smarte of that it hath not. Now then sith to amend this in wealth, and to take away sorrow and grieffe euen thence , wherein very deed is no apparant cause of grieffe; through our weaknesse, is no lesse then the worke of a very great master of physick, & deserueth much com-

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mendation: What is he worthy of, that easeth true griefe in deed and maketh health where a very sore resteth? I meane that can ease a man set in affliction, take away griefe frō him that is persecuted, loose the prisoner yet in bonds, remoue aduersitie in aduersity, or make grieuous sicknesse not to be felt, & extreame beggery to be reioyced at. Diuers learned men heretofore by reasons grouēded of mans knowledge, wrote & inuented greate cōfort against all kind of griefes: and so among the Gentiles and Philosophers bookes, bee bookes of cōfort. But whosoeuer followeth but worldly & mans reason
to

THE PREFACE.

to teach comfort to the troubled minde, he can giue but a counter . faite medicine : as the Surgeon doth, which colourably healeth , or the Physitian which giueth medicines that doe but astonish the sore place , & so deceiue the Patient. But the true healing of griefe & sorrowe they had not : for they lacked the groūd , they lacked that, that should heal the sore at the bone first, that is true faith in Christ & his holy word . Al medicines of the soule which bee laid on the sores therof , not hauing ȳcēsure with them, be but ouerhealers : they doe not take away the rankling within : & many times ynder colour of hastie

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healing they bring foorth prowd
flesh in the sore, as euill or worse
thē that which was first corrupt.
This mā whosoeuer he be, that
was the first author of this booke
goeth the right way to work: hee
bringeth his ground from Gods
worde: he taketh with him the
oile & wine of the Samaritane,
he carieth the hurt man from
thence where he lay hurt, & brin-
geth him to his right host, where
no doubt he may be cured, if hee
will apply himselfe thereto. It is
read in histories, that the maner
among the old Egyptians or As-
syrians was, whē any were sicke
to lay him abroad, that euery man
that passeth by might tell if hee
had

THE PREFACE.

had beene vexed with such like sicknesse, what thing that was that did cure and heale him, & so they might vse it to the patient. And by this meanes it is thought that the science of *Physick* was first found out. So that it may appeare that this readinesse for to teach another that thing, wherein a man feeleth ease of griefe, is not only Christiā, but also natural. In our greate trouble, which of late did happen vnto vs (as all the worlde doth know) when it pleased God for a time to attempt vs with his scourge, & to prooue if we loued him; in reading this Booke we did finde greate comfort, and an inward and godly wor-

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working power, much relieuing
the greefe of our minde . The
which thing now calling to re-
membrance, we doe think it our
duety not to be more vnnatu-
rall, then the olde Egyptians
were: but rather, as the office of
a Christian is, to be ready to help
all men, by al waies possible that
we can, & specially those that bee
afflicted. And hereupō we haue
required him, of whom we had
the copy of this booke, to set it
forth in Print: that, not only wee,
or one or two more, but all that
be afflicted may take profit and
consolation, if they will. Yea, &
they that be not afflicted, may
either see what they should haue
done

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done in their trouble, or what hereafter they ought to do, if any like happeneth vnto them: knowing certainly, that such is the vncertainty of the world, & all humaine things, that no man standeth so sure, but the tempest of affliction & aduersity may ouertake him, and (if the grace of god do not singularly helpe him) cast him downe, and make him fall. Wherefore it is most necessary alwaies to haue in readinesse such godly meditations & medicines, as may pacifie Gods wrath beginning to kindle, and defend in part the bitterness of affliction: whereof this booke is very plentiful and full.

Fare you well.

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present Booke, called the
Pecious Pearle.

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FINIS.



A Precious Pearle.

3

CHAP. I.

So That all trouble and affliction cometh
from God.



Call all that, trou-
ble and affliction,
whatsoever is re-
puted to be con-
trary to the desire

& appetite of mans nature: as, y^e
vnquiet suggestions of y^e flesh,
the temptations of the diuell,
sicknesse of bodie, a wicked and
froward mate in matrimonie;
to haue disobedient childzen,
vnkinde & vnthankfull friends,
losse of goods, to be depriued of
any olde libertie or priuiledge,

3

losse

losse of blemishe of name and
fame, the malice & displeasure
of men, hunger, dearth, pesti-
lence, warre, imprisonment &
death. And in this register doe
I put all kindes of crosses and
afflictions, whether they be bo-
dily or Ghostly, our owne or
our friends, private and singu-
lar, or vniuersall and generall,
private and secret, or open and
manifest, deserued or undeser-
ued. In all such things, I say, e-
very Christian man ought first
of all to consider the very roote,
ground or beginning, after this
wise: That all thinges, what
soener God sendeth, we ought
to take and receive them pati-
ently

ently. For this is once true, that
 God is our creator and maker,
 and we his workmanship: hee
 is our king, our Lorde and fa-
 ther. And like as it is not see-
 ming, that the pot should mur-
 mur against the potmaker: e-
 uen so is it much lesse conveni-
 ent that we shoulde murmur &
 grudge against Gods will and
 iudgement. And although trou-
 ble and affliction riseth & sprin-
 geth often times by the wicked-
 nesse of enemies, and through
 the instigation of the diuell, or
 else by some other meane: yet
 ought we neuer to imagine yit
 cometh by fortune or chance,
 without the permission, iusse-

But

rance,

Gen. 1. 1.
 Pro. 17. 5
 Eccle. 2. 2
 Esai. 9. 16
 Esai. 45. 9.
 Esai. 64. 8
 Iere. 18. 9
 Iere. 9. 17.
 Ma. 19. 17
 Ma. 10. 18
 2. Tim. 2.
 19.

pet. 11. 14

Mat. 4. 5.

4. 5. 6. 7. 8

Eze. 28. 2

2 Chr. 20

6.

Iudi 9. 11

Iob. 1. 11

Math. 10.

29.

Luk. 12. 6

Vis. 17. 2.

2. Kin. 2. 6

Deut. 32.

23.

1. Sam. 16

23.

Tob. 13. 2

rance, determination, and will
of God, but by and with y^e fore-
knowledge, p^rouidence, and
appointment of God. And to
speake p^roperly concerninge
safegard, it is all one (so that
wee tempt not God) whether
wee liue in pouertie, or in ri-
chesse, in the fire or in the wa-
ter, among our enemies or a-
mong our friendes; seeing, that
God seeth, knoweth, dispo^seth,
and ruleth all thinges, as wit-
nesseth the firste booke of the
Kings. The Lord bringeth to
death, and restor^eth againe vnto
life, bringeth into the graue, &
raiseth vp again, putteth down
and exalteth also. And Iob al-
so

Pearle.

so testifieth in his miserie, the Lord hath giuen it, & the Lord hath taken it again. And Christ saith: There falleth not a spar-
rowe vpon the earth withoute your fathers will: yea the haire of your head are all numbred.

Iob. 1. 21
Iob. 2. 10
Eccle. 5. 1
1. Ti. 6. 7.
Mat. 10. 3
Luk. 12. 6

Seeing then that all our troubles and afflictions come from God, we ought to humble and submit our hearts and mindes vnto the obedience of God, and to suffer him to worke with vs according to his moste holpe will and pleasure. Wherefore whensoever vnseasonable weather shal hurte and perishe the corne and fruits of the earth, or when a wicked man shall mis-

report vs, or raise vp any slander of vs, why should wee murmur or grudge againste the elementes, or goe about to reuenge vs of our enemies? For if we lift not vp our mindes, & consider that God layeth his hande vpon vs, and that it is hee y^e striketh vs, we are euen like vnto dogs and no better, which if a man doe cast a stone at them will bite the stone, without any respect who did cast the stone. And againe, no man ought to be vnwilling or discontent to render againe the Talente or pledge, that was committed to him onely to reserue & keepe. It is that god that giueth vs
 life,

Mat. 25,
 14.
 Luk. 19
 13.

life, health of body, strength,
 wife, children, friends, riches,
 honor, power, authority, peace,
 rest and quietnesse, for a time,
 so long as pleaseth him. Now
 if the same God will take again
 some of these things, or all, hee
 taketh nothing but his owne,
 & euen that, which we did owe
 vnto him. For the which cause,
 to murmur against his will, and
 to strine against his iudgement,
 it cannot be but an hainous and
 a grieuous sinne.

CHAP. II.

That trouble and affliction, and aduersitie
 are sent vnto vs of God, euen for the pu-
 nishment of our finnes.

NOW what thing moueth
 Not causeth God, to sende
 To iust home

home vnto vs, & visite vs with
affliction, trouble, & vexation:
Concerning this point, marke
this wel; Whatsoever any man
hath merited or deserued, that
ought hee to beare, and suffer
willingly and gladly. Let eue-
ry man appose & examine him-
selfe, whether hee hath not de-
serued to be corrected & chaste-
ned of God, if it be not for any
speciall thing at the present in-
stant, yet for other sinnes com-
mitted at other times. Now
will our Lord God, in all man-
ner of punishments and visita-
tions, declare the order of his
righteousnesse and his heauie
wrath and indignation against
sinne

sinne & wickednesse: for he saith
in the second commaundement:

I the Lord, which am thy God,

Ex. 20. 9.

am a zealous & an earnest God,

Exo. 3. 4. 7

and I will visit the sinnes of

Deut. 5. 9

the fathers vpon the children,

Deut. 7. 9

euē vnto the third and fourth

Num. 14.

18.

generation, if they hate & con-

Nah. 1. 2

temne me. And in the fift booke

Deut. 28.

of Moses are all the plagues re-

16

herised one after another, which

Ec. 17. 13

shall be powred out vpon þ wic-

ked and vngodly: and in Luke,

it is said thus: If ye doe not a-

Luk. 13. 5

mende, ye shall all perish. And

God pu-

that we may perceiue euē be-

nisheth

foze our eyes euidentlye, how

fin with

that punishment and plagues

like sinne

are the due rewarde for sinne,

God

God tempereth & frameth the punishment, euen like vnto the sinne: so that they do both agree together as well in forme and likenesse, as in proportion and quality. As for an example: like as David defiled Urias wife, euen so were his wiues defiled vnto him againe. He caused Urias to be slaine and destroyed: and therefore did his sonne destroy his owne brother againe, and stirred a sedition & vproze and hunted and dzaue his father out of his kingdome: so that no man can sufficiently expresse the great misery & punishment, that David and his people suffered, for the same.

full

2 Sa. 11. 1

2 Sam. 11

17.

2 Sam. 13

29.

2 Sa. 15.

11.

2 Sa. 16. 6

2 Sa. 17. 1

2 Sa. 20. 1

2 Sa. 21. 1.

2 Sa. 24. 15

1 Chro. 23

8.

full wickednesse and abhominacion that hee had committed. Now consider and weigh, as it were in a true balance, y^e righteousness which God requireth of vs on the one side, and againe the whole trade of our life, on y^e other side. If the generation of mankind had ben conformable vnto the lawe of God, and had not swarued from the same, it had ben altogether thoroughly happy and blessed enermore, & shoulde neuer haue rotted, and dyed away, like the fruite and flowers of the field. But it swarued and fell awaye at the firste, euen from the beginning. Our firste parentes and progenitors
did

Wis. 2. 23
Eccl. 17. 2

Gen. 3. 6

did neglecte and despise Gods
commaundements, and so wee
through their fall are corrupt &
infected, our reason, senses, and
vnderstanding blinded, and our
will poysoned. We seele & finde
in vs wicked lustes and affecti-
ons, we seeke in the worlde lust
and pleasure, euen against the
holy worde of god. And like as
if an Asse were trimmed & dec-
ked in a Lions skin, and would
needes bee a Lion, yet his long
eares, being alwaies vpwarde
should easily descrye & bewraye
him: Euen so if wee adorne,
garnish and set forth our selues
with certain glorious beautiful
workes, neuer so much, so that
no

no man can say but that we are
veterly innocent & vnculpable
in diuers and manye poyntes:
yet notwithstanding wee haue
filthie, vncleane & wicked harts,
full of securitie and neglecte of
God, altogether geuen to the
loue of our selues, and to all
manner of dissolutenesse. Now
therefore if we be assaulced and
visited with sickenesse, pouerty,
warre, sedition, we ought not
to ascribe these thinges, one to
the magistrate, another to the
preacher and minister of Gods
worde, or to the faith and reli-
gion it self, and the thirde to
the elements and starres, or to
GOD in heauen himselte, as
though

though anye of these were the occasion of any such plagues.

Like as no man ought to accuse and blame the Physitian, as though hee were the only occasion of the corrupte humors within the bodie, notwithstanding that hee hath brought and driven them out, y^a man maye evidently see & perceiue them: but the misbehaviour & vntemperate diet of the man himselfe is the very right occasion, and the onely roote thereof: euen so we oughte not to ascribe anye blame or fault vnto God, if hee send vnto vs heauinesse, payne and trouble, but to thinke that it is a medicine and remedie
merce

meete for our sinnes, and every man to ascribe the very cause and occasion thereof vnto himselfe and his owne sinnes, and to referre the blame to nothing else.

And this example did the holy men, our godly forefathers, in olde time shewe, declare and leave vnto vs, ascribing alwayes the cause and occasion of the crosse and of such heauie afflictions, as did happen in their time, even vnto their own sins.

As Daniell saith: By reason Dan. 9. 9.
of our sinnes, and of the wickednesse of our fathers, is Ierusalem and thy people destroyed, even of those that dwell about

Bar. 1. 13. vs. For the which cause wee
 Bar. 2. 11. ought rather to lamente and be-
 Bar. 3. 1. waille, yea and to cry out. Alas
 Ionas. 1. 2. alas, &c, out vpon our sinnes,
 and wickednesse, then eyther
 vpon any infirmitie, sicknesse,
 or vpon any other affliction or
 tribulation, which we suffer by
 reason of our sinnes.

For if we should bewaile, & be
 heauie without reason or mea-
 sure, when God doth nothing
 but execute iustice and righte-
 ousnesse, vpon his enemies,
 what were it else but to mislike
 the righteousnesse of God, and
 euen to loue that thing, which
 God hateth? And what is this
 else, but onely the very righte-
 ousnesse

after, yea and also in the verie
time thereof, he giueth him ma-
ny high and excellent gifts and
benefits, as wel bodily as ghost-
ly, corporal as spirituall.

As for his benefits before
trouble and affliction, we haue
a notable exāple set before our
eyes in Job, which saith: See-
ing we haue receiued much
goodnesse of God, why shoulde
we not be content also to receiue
the euil? Likewise Plinie y^e se-
cond, being an heathen man, as
he would comfort a friend of his
whose deare spouse & wife was
departed out of the world, a-
mong other thinges, he wrote
after this manner; This ought

Iob. 2. 10

to be a singular comfort vnto thee, that thou hast had and enjoyed such a precious Jewell so long a time. For 44. yeares did shee liue with thee, & there was neuer any strife, brawling or contention between you, nor neuer one of you once displeased the other. Yea, but now thou wilt say, so much the more loth and unwilling am I to forbear and to be without her, seeing I liued so long a time so quietly with her. For we forget soone such pleasures and commodities as we haue proued and tasted but a little time onely. But yet answere to this, take thou heed y^t thou be not found vnthankefull

full, if thou wilt only weigh & consider what thou hast lost, and not remember how long thou didst enjoy her.

And againe in the very time and midst of affliction and tribulation, God giueth vs grace to consider other good and prosperous things, which wee haue and enjoy stil: that through the remembrance and consideration of them, our smart and paine may be eased, mollified & mitigated. As for an example, thou art a weake, impotent, and a diseased man in thy body, but yet God hath giuen thee reasonable and conuenient goods and possessions to sustaine thee

with: or els if thou hast scarcenesse, and lacke of goods and riches, yet thou hast no lacke of bodily health. Nowe if wee wil not set and weigh the one against the other, then are wee like vnto little children, which if any man happen a little to disturbe or binder their play & game, or to take any manner of thing from them, they will by & by cast away all the rest also and will fall on weeping. Euen so were it possible inough for vs to doe likewise, whensoever any misfortune shoulde happen vnto vs, to waxe angry & displeased, and to haue no manner of lust, nor desire to vse, nor to

to enioy that good, that still remaineth and is left behind. Be it in case that thou were depriued of all manner of bodily comfort: yet in thy breast and heart thou hast the knowledge of Iesus Christe, which hath redeemed thee out of hell and damnation, that was due vnto thee: in respect of the which damnation all plagues vpon earth are to be esteemed, as one little drop of water against the whole sea. Besides this also through faith thou feelest a confidence and assurance of euerlasting & eternall joy. As S. Paule doth write of the same, saying: I suppose that the afflictions of this worlde, are

Esay. 53. 5

Ro. 5. 25.

1 Cor. 5. 9

Col. 1. 14.

1. Pet. 3.

18.

Heb. 9. 12

13, 14, 15.

Ro. 8. 18.

Luk. 15.
19.

are not worthy of the glory
shal be revealed vnto vs. An ex-
ample haue wee set before our
eyes in the prodigall and despe-
rate sonne, which did so humble
and submit himselfe, that he de-
sired no more to be taken for a
sonne, but to be put to labour as
a day laborer, and an hyred ser-
uant, so that he might but only
remaine in his fathers house:

John 8.2.

Euen so whatsoeuer God sen-
deth, we ought to take patient-
ly, so y wee may but onely dwell
in the house of God, in heauen,
with him everlastingly. Now
if any man shoulde thinke thus,
God doeth not punish other
which haue committed much
more

more heinous sinnes, with so
great & greivous plagues and
diseases, as he doth vs: y^e were
vnrreverently & vnchristianly
imagined of God. For what if
thou thy selfe be more wicked
than any other? But be it so y^e
other doe live more wickedly
& licentious then thou: what
wottest thou, how God doth
punish them? The greatest and
most greivous paines & pu-
nishmentes are the inward sor-
rowes, and secret punishments
of the mind, which are not seene
with the outward eye. And al-
though they haue no speciall
sorrow nor singular grief, that
appeareth vnto thee, and thou
knowest

knowest not what God meau-
neth thereby: yet oughtest thou
(as a childe vnto the father) to
giue vnto him honour, laud, and
praise, y^e he dispoſeth all things
with ſuch wiſedome and in ſuch
order. And when he ſeeth time,
he will reward & conſider all
ſuch things as haue bene
wrought and committed here-
tofore againſt his moſt righte
and iuſt lawes, accordinge as
they haue deſerued.

CHAP. IIII.

All manner of afflictions are ſent and
come from God, of a louing and fatherly
minde toward vs.

It is not ſufficient for vs to
knowe, that all manner of af-
fliction

fiction commeth by the permission and sufferance of God, of his iust iudgement by reason of our sinns. For in extreame temptations & in great necessities, these are the first thoughts and imaginations that come into our mindes: Forasmuch as I haue gréuouſly offended god with my sinnes, therefore is he displeased with mee, and now, becomes mine enemy, and hath cast his fauour from me. And if we pzeuent not and shifc away such fantasies and imaginatiōs in time, they will make vs to flye from God, to forsake him, and to abboze and grudge against him: as Saule did, which
ima-

2. Sa. 13.
13.

imagined and fully perswaded
himselfe y^e God punisheth him
of hatred & displeasure against
him. And therefore Saules heart
turned from God, and forsooke
him, and so hee began to hate &
abhorre him as a cruell tyrant.
Wherefore vnto such points &
articles as are taught hereto-
fore, this admonition doth also
appertaine. We ought to re-
ceiue with high thankfulness
whatsoever God of a fatherly
and louing mind, and not of a-
ny indignation toward vs, sen-
deth vnto vs, whether it be to
the flesh pleasant or greuous.
The Lord God visiteth vs with
tempozall & transitozyp misery,
euen

Iob. 12.

euen for the very carefull and
 fatherly heart that hee beareth
 toward vs, & not of any hatred
 or indignation against vs. For
 God is reconciled, and at one
 with all Christian men, through
 his sonne, & loueth them, euen
 from the very grounde of his
 hart. For the which cause, how-
 soeuer, or by what manner of
 meanes it be y^e God punisheth
 and correcteth vs, he doth it not
 because he hateth vs, as though
 he would vicerly refuse & cast
 vs away: but of very piete and
 compassion onely to receiue vs
 as his children, to keepe & pre-
 ferue vs, to exercise and prae-
 rise vs, to humble and to bring vs
downe

Iob, 5. 17
 18. 19. 20.
 &c.
 Prou. 3. 12
 Hosea, 6.
 1.
 1. Pet. 4. 6
 Iame. 1. 2
 Heb. 1. 2.
 3. 4. &c.
 Apo. 3. 19

downe, and to stirre and pricke
vs forward, that prayer, faith,
the feare of God, obedience and
other vertues may waxe & in-
crease in vs, to his honour & our
saluatiō. Testimonies for this
haue we first: As cruelly as I
liue, I haue no pleasure in the
death of a sinner, but that hee
turne and liue. Here now doth
god sweare that he doth punish
not to destroy, but to allure, re-
duce and bring vs vnto repen-
tance: Item whome the Lorde
loueth, him doth he chasten, and
yet notwithstanding hee hath
pleasure in him, as a father in
his childe. This is an euident
testimony, that affliction, trou-
ble

Ecc. 33.

Pro. 3. 12

ble and vexation are no tokens
 of the wrath and displeasure of
 God, but rather sure tokens of
 his grace, mercy, and fauour,
 whereby God assureth vs of his
 merciful will & fatherly bearte
 towards vs. Item we knowe
 that vnto such as loue God, all
 things serue to the best. And a-
 gaïne: we are corrected and pu-
 nished of the Lord, y^e we shoulde
 not be condemned of the world.
 All this maist thou also marks
 in the whole story of Job thro-
 rough out. Likewise Ioseph
 was soule of his brethren, & de-
 liuered vnto the Heathen of
 very malice and enuie, by the
 prouocation and suggestion of
 D the

Ro. 8. 28

1. Cor. 13

32.

Ge n. 37
28.Ac 3. 7. 9.
10. 11. & c

the diuel. But the most faithfull
God turned it to the profit and
wealth both of the house of Is-
raell, & also of the whole king-
dome of Egypt. For so did Jo-
sep^h himselke interprete it. A-
gain, the Church of Christ, that
is to say, y^e Christian congrega-
tion, which is Christes spouse,
must suffer vexation & afflicti-
on here vpon earth. But foras-
much as God loueth this his
spouse of his sonne, namely the
congregation of the faithfull, &
mindeth to comfort her, and to
bee most beneficiall vnto her:
therefore like as he hath raised
vp Christ her bridegroom, head
and king, from death, euen so
will

Will be also deliuer her from all afflictions, and giue her a ioyful victoꝝ of all such things as do oppresse her. But it is the infirmitie and fault of our weake eyes, that we can not espy the mercifull and louing goodnesse of god, in and vnder the rodde and scourge. Whensoever wee are visited with affliction and misery, it is our duty in deede, first to acknowledge & remember our sinnes, & againe to consider the poke and bandes of the diuell for sinne: but we ought not to iudge and imagin of such affliction according to the purpose and will of the diuel (as hee of malice and a mischieuous

Dii, minde

minde that he beareth vs, mindeth toward vs, which seeketh continually nothing else, but utter destruction and confusion of all mankind) but rather we ought to esteeme & consider of all such troubles & afflictions, according as God meaneth, & so receiue them, which of his meere goodnesse turneth them to our wealth and profit, working and finishing thereby our perfect saluation.

And wheresoeuer the hart cannot conceiue this comforte, that god correcteth and punisheth for very mercifull fauor & loue toward vs, there of necessity must the temptation and
griefe

griefe be much the greater, and
the party at length fall to bitter
desperation.

CHAP. v.

That only God for Christs sake, and that of
very mercy, loue, & fauour, doth correct
and punish vs,

The very right and onely
cause of the mercifull and
fatherly will of God toward
vs, haue we in the only merites
of Iesus Christ, vnto whome
we ought to lift vp our heartes
toward heauen, and to behold,
and consider him wth our mindes
continually, after this manner:
Our sinnes and misdeedes de-
serue hunger, dearth, warre,
pestilence, & al maner of plagues.

Diii

Now

Esai. 53. 4. Nowe hath Christe ransomed
 5. 6. 7. 8. and made full satisfaction for all
 &c. the sinnes that wee have comitted. He hath redeemed, payed,
 Iohn. 1. 29 discharged & made harmlesse
 Ioh. 3. 16 vnto vs all our misdeeds, with
 Ro. 5. 6. 7 his bitter death, victories, and
 Ro. 6. 3. resurrection, and hath satisfied
 Rom. 8. 1. his fathers righteousness, as
 1 Cor. 5. 7 S. Paule doth testifie very comfortably, saying: Iesus is become and made vnto vs our
 Ephe. 2. 5 wisdom, our righteousness,
 Col. 1. 14 our sanctification, & our redemption.
 Col. 2. 13 So that nowe if afflictions
 1. Pet. 3 hurt vs only by reason of our
 28. sinnes, and our sinnes be satisfied
 Iohn. 4. 9 and discharged through the
 Heb. 9. 12 death & passion of Iesus, then
 1 cor. 1. 30 must

must it needs follow, that al our afflictions also are likewise harmelesse vnto vs and cannot hurt vs. Yea Christ, with and through his passion and affliction, hath blessed and sanctified all maner of afflictions, y they all shoulde serue & redound vnto all faithfull Christians for their greatest wealth, by the ordinance and prouision of God their heauenly father. He is the true Physitian, which after hee perceiued that affliction did sear vs, tooke vpon himself to suffer al maner of trouble, yea y most greenous sorrowes & extremities, because he would set & appoint a certaine measure & end

D.iii,

vnto

unto our sorowes, & also blesse
and sanctifie, yea and also make
pleasaunt and delectable verie
death it selfe unto vs. ¶ If wee
could feele, beholde and consider
the heart and minde of Christe
when hee did willingly hang
vpon the crosse, & suffered him-
selfe so cruelly and painfully to
bee tormented and punished, for
no other cause but y^e hee might
utterly take away the whole
strength of our sinnes, sorow,
and death, and destroy hell, that
none of them should hurt vs :
And againe, that he tasted and
drank of the cup before vs; that
we being sicke & weake, might
the rather drinke and taste of
after

after him, soz as much as na euil
mishappened vnto him thereof,
but immediatly rose vp againe
from death. Oh, if y knoweledge
& remembreance of this, might
remain in our hearts vpright,
& shine continually before vs,
then should wee neuer sinke or
fainte, nor yet despaire of the
mercy and goodnes of G D D,
although we should labour in
neuer so dangerous and gree-
uous battell, and though wee
our selues should taste and feele
the due punishment, that our
sins haue deserued: then should
we be able to stande stiffely a-
gainst the gates of hell. And all
manner of sorow, heavinesse,
temp-

temptation, feare, and misfortune, should thereby be utterly consumed & swallowed vp. And euen this is the highest & most speciall comfort that euer was heard of, reade of from y^e beginning of the world. Hee is onely alone sufficient (if wee consider him and take holde of him as wee should doe) to plant & graft such a minde in vs, that we shal not only not sorrowe nor be heauy, but also triumphe, reioyce in and of our misery and affliction, as Paul triumpheth excellentlie and highly, where hee saith: If God hath not spared his only sonne, but hath giuen him vp for vs all, how shoulde hee

bee not giue vs all things with
him? What make we then with
our vaine fearefulnesse, care, so-
row and heauinesse? Wherefore
(if we wil bee right Christians)
we must with all thankfulnessse
set forth, extol, & magnifie this
excellente, infinite, & heauenlie
grace and benefite of God, and
the high and singular comforte,
which we haue by Christ. For
al they that lacke þ knowledge
of the benefite that wee haue by
Christ, and refuse this excellent
and high treasure, whether they
be Iemes or Heathen, Maho-
mets or popish, they can not bee
able to giue any true, perfect or
hollesome comfort, either to them-
selues

selues, or to any other in any manner of feare or doubt of the conscience, or in any other affliction and necessitie. So long as they are quiet and safe, and neither feelee nor consider the paine of death, or any other griefe or necessitie, they may well liue securely & boldly without any maner of fear: but when the euill houre once commeth, that the weather chageth a litle, that either through the reuelation & opening of the lawe they feelee & perceiue the wrath of God ouer them, or else through the manifest and euident tokens and preaching of the iust punishment and vengeance of God,

God,

God, & through the present taste
of some plagues, they are soden-
ly taken and stricken with fear,
then doth all their wisdom, &
counsel and policy, wherewith
to withstand any such euill, ve-
terly faile them, & sodenly de-
ceiue them. Then fly they from
God, and cannot tell whither
to runne, or where to hide the-
selves: and how small soeuer
their temptation or plague is,
their heart is dashed, and as soze
afraide (as Moses saith) of the
noise of a leafe, as of a thunder-
clap. And with such manner per-
sons the whole trade of their
former life, with al their labour,
trawalle, and affiance in their
super-

Leuit. 26.

6.

Pro. 12.

superstitious serving of god,
and in their hard and straight
life, is utterly lost and spent in
vaine. Yea what comfort soeuer
they haue sought beside Christe
it is al nothing else, but an aug-
mentation of their sorrowfull
feare, and a training of them
towards desperation. So that
without and besides the Lorde
Jesus, there is no manner of co-
fort, aide nor succor at all to be
looked for.

Mat. 1.21

Act 4.12.

Phil. 2.8.

CHAP. VI

Similitudes and comparisons, declaring
how, and after what manner God doth
plague and chasten vs of verie true mer-
cy, and fauour towards vs.

When as almighty god for
the merites of his son, not
of

of any irefull minde or displea-
sure, but of a good will and lo-
uing hearte towarde vs, doth
correct and punish vs, hee may
be compated and likened vnto
a father, a Mother, a master, a
Physitian, an Husbandman, a
Goldsmith, and such like, after
this sense. Like as the naturall
father first teacheth his deare
beloued childe, and afterwarde
giueth him warning and moni-
tion, and then correcteth him
at last: euen so the eternall God
affaieth all manner of waies to
vs, which are well growne and
olde in yeares, but rong and te-
der in faith. First he teacheth
vs his wil thzough þe preaching
of

of his word, & giueth vs war-
ning. Now if so be that wee wil
not follow him, then he beateth
and ierkeh vs a little with a
rod: as sometime with pouerty,
sometime with sicknesse & dis-
eases, or with other afflictions,
which should be named & esteem-
ed as nothing else, but chil-
dens rods or y^e wandes of correc-
tion. Now if such a rod or wand
will not helpe nor doe any good,
then taketh the father a whip
or a sticke. As in case his sonne
waxeth stubborne and will
spend his mony & thysc wan-
tonly and riotously at the tip-
pling house with euill compa-
nye, then commeth the father
and

and pulleth him out by the haire
of his heade, bindeth his hands,
and feete, and beateth him till
his bones cracke, and sendeth
him into prison, or banisheth
him out of the countrie: Euen so
when wee were obstinate and
stobborne, & care in maner nei-
ther for wordes nor for stripes,
then sendeth God vnto vs more
heauy & vniuersall plagues: as
pestilence, dearth, sedition, by-
roze, casualty of fyre, murther,
warre, losse of victorie, that be-
ing taken of our enemies, wee
are led away prisoners & cap-
tiues, &c. All this hee doeth, to
fearc and to tame vs, and as it
were with violence, to vaine and

to force vs vnto repentance and
amendment of our liues. Now
trueth it is, that it is against y^e
fathers will to strike his childe:
he would much rather doe him
all the good y^e euer he could. But
thorow long sufferance, and o-
uermuch cherishing, the chil-
dren waxe rude and forget all
nurture. Therefore doth he pu-
nish them: but yet in the midst
of all his anger & punishment,
his fatherly heart breaketh out.
In case that he putterh his son
awaye from him, for some grie-
uous fault, yet he sendeth him
not awaye altogether comfort-
lesse, but giueth him some gar-
mentes, and some comfortable
wordes

wordes, and so sendeth him from him, not to remaine for evermore in banishment, but whē he is once a little hūbled, meekned and amended, to turne home againe. And this is onely the fathers minde, to turne and keepe from his sonne all such things as might hurt and destroy him, & neuer mindeth to cast away or bitterlye to forsake his childe. Euen so certainly, when God sendeth miserie and affliction vpon our neckes, there lieth hidden vnder the rodde, a fatherlye heart and affection. For the peculiar and naturall propertie of God is to be louing and friendly, to heale, to helpe, and to doe

good to his childzen, mankinde.

Gen. 2. 15 Adam and Eue when they were
 put in Paradise, were they not
 plentifully endued wil all good
 things? But they could not or-
 der nor vse the rightly, as none
 of vs all can: but as soone as we
 haue all thinges at pleasure, &
 lacke nothing that wee coulde
 desire, then forthwith ware we
 both negligent and slouthfull.
 And therefore God sendeth vs
 euill, that he may doe vs good:
 and yet in the midst of all af-
 fliction and punishment, he sen-
 deth some mitigation, comfort
 and succour. And we may take
 example by our foresaid first pa-
 rents Adam and Eue, when as
 God

Gen 3. 6.
 Ec. 15. 15

God was fully determined vpon the very point to exclude and banish them out of Paradise: First he clothed them against the frost & violence of the weather: And he comforted them also with the promise of the blessed seed, which maketh all manner of affliction, not onely easie and harmelesse, but also hollesome and profitable vnto vs. And this same nature doth the immutable God neuer change, but keepeth it continually, he will not utterly forsake vs, but onely suffer vs a little to smarte for the sinnes that we haue committed, and to preserve vs from sinne afterward, that we run not into

the daunger of eternall paine.
Furthermoze be it in case, that
the Father haue two Sonnes,
whereof the one behaueth him-
selfe wickedly, and yet his fa-
ther punisheth or correcteth
him nothing at all, y other for y
least fault he doth, is taken vp
and corrected by and by: What
thing else is the cause of this?
but that the father hath no hope
of amendment at all of the one,
and therefore mindeth to put
him clearely from his heritage
and to giue him no part there-
of. For the heritage pertained
wholly vnto that soune, that
is chastened and corrected. And
yet the same poore son, that is
thus

thus chaffened, thinketh in his
minde, that his brother is much
more happy then he, forasmuch
as he is neuer beaten nor stric-
ken. And therefore he sigheth &
mourneth by himselfe, & thin-
keth thus: Well, my brother
doeth what hee will against my
fathers will, and without his
leave, and yet my father giueth
him not one soule worde, he suf-
fereth him to take his pleasure
and to run where hee will: and
towards me he sheweth not so
much as a good looke, but is e-
uer on my top, if I doe but looke
away, &c. Here now maist thou
marke the foolishnesse & igno-
rance of the childe, which hath
E iiii. respect

respect onely vnto the present
griefe, and neuer remembreth
nor considereth what is refer-
ued and kept in store for him:
euen such thoughts and imagi-
nations haue Christen men and
women also. When as they suf-
fer much tribulation, and see
on the other side how prosper-
ously it goeth with the wicked
and vngodly sorte: wheras they
ought rather to comfort them-
selues, with the remembrance
of the heritage, that is reserved
for them in heauen, which ap-
pertaineth vnto them as good
and vertuous children. As for
the other that hoppe and spring,
make merry, & take their plea-
sure,

sure no t'for a while, they shall
 be depriued of y^e heritage euer-
 lastingly, as strangers, and shall
 haue no part thereof. And this
 proueth S. Paul, where he saith:
 My sonne, feare not when thou
 arte corrected of the Lord, but
 receiue thy punishment thank-
 fully, and with a good will. For
 whome soeuer the Lord loueth,
 him doeth hee chastice & punish,
 and scourgeth euery childe that
 he receiuet. Now if ye be par-
 takers of correction, then doeth
 God offer and shewe himselte
 vnto you as a father. And if all
 those that be children, bee cor-
 rected, & yee be without correc-
 tion, are ye not then bastards,
 and

Heb. 12. 5
 6. 7. 8. &c.

¶ not children? In these words
both S. Paule evidently com-
pare and liken the punishment
of the Lord, vnto the correction
of a naturall father. And whom
should not these words make to
tremble and quake? whereas he
saith: those are bastardes, and
not right and lawfull children
which are not punished. And a-
gaine, whom should not this
thing reioyce and comfort? wher-
as he saith: they that are puni-
shed are children. Therefore
although the almightie Lord
sheweth himself displeased with
vs, it is nothing else, but a dis-
pleasure of a most kind and lo-
uing father, which seeketh not
out

our destruction & undoing, but
only our reformation, amend-
ment & wealth. Give ouer thy
selfe therefore patiently vnto y
will of God, thy faithfull father.
Reioice in the correction of the
LORD, forasmuch as thou art
sure and certaine thereby, that
he beareth a gracious, and a fa-
therly heart, minde and will to-
wards thee. Furthermoze,
God is also in this behalfe com-
pared to a mother. The Mo-
ther feedeth and nourisheth the
childe, and all the good shee can
doe vnto it, that doth she, euen of
a tender and motherly heart.
And yet, though the forward-
nesse & vnrulinesse of the childe,
is

is he sometime so mooued and
prouoked, y^e thee is angry with
it, chideth it, rebuketh it, and
beateth it: Euen so were it the
very nature and propertie of
God, to suffer no manner of mis-
fortune to happen vnto vs: but
yet thorough our manifold sins
hee is prouoked to punish and
chasten vs. Now, as little as
the mother denieth, forsakerh,
or giueth ouer the child, though
shee be angry with it and dis-
please it: Euen as little doeth
God forsake and giue ouer vs in
our neede and necessitie, misery,
and affliction, though he seeme
never so much to bee displeased
with vs. Scripture for this
haue

hane we: If a mother can forget
her child, the may I also forget
thee saith the Lord: but if she
should forget her child, yet will
I not forget thee. There is ne-
uer a scholmaister nor handie
craftes man, which taketh any
scholler or prentice vnder him to
teach, but hee will make these
conditions with him expressely:
that the ladde shall not be selfe
willed or stubborne, nor followe
his owne harte and minde: but
with all possible diligence shall
marke and take heed vnto that
which his master teacheth him.
And if hee will be negligent or
play the truant, and not giue
himselfe vnto his businesse as
he

Esai 49.
15.

he ought to doe. If he being his
 master, should beat and punish
 him therefore, that he be content
 to take it patiently and with a
 good will. Nowe the maister
 doth not correct nor punish his
 scholler or seruant for any in-
 tent to hurt him, or for any ma-
 lice or euill will towardes him,
 but onely that hee should learne
 better afterward, be more dili-
 gent & take better heede: Euen
 so likewise Christ receiueth no
 scholler or disciple vnto him,
 but he maketh conditions with
 him most necessarie for euery
 Christen man, which are expres-
 sed in Mathewe. The worde of
 God ought to be the onely rule,
 wherby

whereby we should be ordered:
but we had rather to follow our
owne head and our owne brain.
By the meanes whereof often
times we go awry and misse the
right way, & therefore the hea-
uenly Schoolemaster knappeth
vs on the fingers, till we appre-
hende and learne his will moze
perfectly. Likewise the physiti-
an or surgeon must cut awaye &
borne out the rotten or deade
flesh with his Iron and instru-
ment, that the whole bodie bee
not infected and popsoned, and
so perish. Euen so doeth **G O D**
sometime plague our bodyes
sharply and grieuously, that our
soules may bee preserved and
hea-

healed. And how deepe soeuer
God thrusteth his iron into our
flesh and bodies, he doth it one-
ly to remedie and to heale vs.
And if it be so that hee kill vs,
then will he bring vs to a righte
life. The Physitian in making
of his triacle, occupieth Ser-
pents and adders and such like
poison, to driue out one popson
with an other: euen so God in
afflicting and correcting of vs,
occupieth and vseth the diuell
and wicked people, but yet all
to doe vs good withall. As long
as the physitian hath any hope
of the recovery of his Patient,
he assateth all manner of mea-
ns & medicines with him,

as well soft and sharpe, as
sweet and pleasant. But as soon
as ever hee beginneth to doubt
of his recovery, hee suffereth
him to haue and to take all ma-
ner of thinges whatsoever the
Patient himself desireth: Euen
so the heauenlie Physitian, as
long as he taketh vs Christiāns
for his, and hath any hope to
recouer or to heale vs, hee re-
straineth vs from our will, and
will not alwaies suffer vs to
haue what we most desire: but
as soon as he hath no more hope
of vs, and giueth vs ouer, then
hee suffereth vs for a time to
haue and enjoy all our owne
will and pleasure. This similitude

tude and comparison is taken out of the first chapter of Iob : If the Lord God doth wounde, then doth his hande heale againe, &c. Furthermore, when the horse breaker giueth vnto a lusty young freshe horse, too much of the bridle, he is wilde & wanton, and goeth not well as he should do, and by chance in a slippery and sliding place, he might fall headlong ouer and ouer: Euen so if our creator and maker shoulde suffer vs ouermuch, & giue vs too large liberty, wee should soone waxe wilde and proud thereof, and it might happen, that wee shoulde vndoe and destroy our selues. There-
foze

foze hee giueth vs a sharpe bite
in our mouthes, and helpeth vs
to bryde, and to tame our fleshy,
that the noble & p̄cious soule
perishe not. Againe, like as the
Carter or foze-man perkech his
hoyle with the whip, and stri-
keth them sharpely when they
will not draw nor go forwarde,
and yet fauoreth and spareth
them also, that hee may enioy
them the longer: Euen so God
strikethe & whippeth vs, when
we doe not right as wee shoulde
doe, and yet neuertheless spa-
reth vs, and will not make vt-
terly an end of vs. Like as the
poore shepheard also, when his
foolish sheepe stray abroad in the

¶ ii.

wilde

wilde wilderness among the
Wolues, driueth them from
strange wales into the righte
way, & hunteth them into their
sure Sheepfold, where they may
be in safegard: Euen so wee like-
wise, forasmuch as wee mix our
selues oftentimes among the
worldlings, & haue fellowship
with those that are enemies
vnto our Christen and true re-
ligion, therefore God commeth
vnto vs, and driueth vs with
sorrowe and repentance from
them, that we should not be de-
stroyd and perish together with
them. The herdsman will suffer
such calues, as are appointed
to the slaughter, to runne and
spring

spring about in the pasture at
pleasure: & againe such as are
reſerued to labour, are kept and
uſed vnder the yoke: Euen ſo
almightie God doth ſuffer and
permit vnto thoſe vngodly per-
ſons, whoſe deſtruction is at
hand, to haue all pleaſures and
luſt vppon earth, and to fulfill &
accompliſh their pleaſures and
deſires: but the godly, whom
he will vſe to his honoz and glo-
rie, thoſe keepeth hee vnder the
yoke, & reſtraineth them from
the pleaſant luſts of the world.
A wiſe and ſkilfull huſbandman
doth not caſt nor ſowe his ſeede
in the field or ground that is not
broken, plowed and tilled as it

ought to be, but he yocketh his
 oxen, and goeth to the field, and
 casteth vpon the earth with his
 plowe share, and so tilleth and
 harroweth it, and then first of
 all beecometh it, that if any rain
 fall, the seede may be sowed, & in-
 uen into the earth, & take holde
 and worke therein: Euen such an
 husbandman is God, & wee are
 his tillage: and hee bestoweth
 not his spirit & crueteth vpon such
 as are wilde and past all feare
 of God. Moreover, like as the
 Gardener hedgeth his garden
 round about and fenceth it with
 thornes & briers, that no beasts
 nor noysome cattel hurt it: euen
 so God defendeth, keepeth and
 p^{re}se.

.Cor. 1. 7.

Wis. 1. 7.

preserueth vs from all euil company, and from all manner of sin, thorough thornes and briers, that is to say, thorough the crosses and afflictions, as Osee saith: I will beset their waies with thornes, and their footepaths will I hedge. If the gardener cut off the knobs, and the crooked bowes from the trees in his garden and loppeth them a little, yet as long as the roots remain, the trees are neuer the worse, but were neuerthelesse, and bring forth fruit: Euen so doth God lop & beate the crabby olde Adam, with the crosse, not to y intent to hurt or harme vs, but to keepe vs in awe, and

Ose. 2.

F illi.

to

to teach vs godly maners. And
surely as long as the roote of
faith remaineth wth vs, though
we be spoiled and destitute of
all richesse, and all manner of
worldly and bodily comforte,
yet shall we bring forth good
fruites to the higher honour &
gloze of Gods holy name. Chri-
sten men without the crosse are
like vnto grapes, which hang
vpon the vines, and haue the
fruition of the open apple, and
remaine still vpon the stock vn-
fruitfull, and no man is the bet-
ter for them. Wherefore the
heauenly vine-man bringeth y^e
Christians vnto the vine presse,
where they are beaten, pressed,
stam -

Stamped & broken, not to their destruction, but that they may be deliuered from the destruction & infection of worldly lustes, & may bring forth sweete wine and beare pleasant fruites. The Goldsmith casteth a lumpe of gold into the oven and into the fire, not to consume it away with the fire, but to purge it from þe corruption that is in it, & that all that hangeth about it, and is no golde, should bee burnt away with the fire and consumed vnto ashes. Euen so is God the goldsmith, the worlde the oven, affliction the fire, the faithfull Christians the gold, and the filth and corruption is sinne. Now
will

will God purge & make cleane
those that belong vnto him from
I. pet. 4. I¹ al manner of blots, blemishes &
corruption, & make them glori-
ous and beautifull vnto him.
The free Mason heweth y^e hard
stones, and heweth off here one
peece, and there another, till the
stones be fitte and apt for the
place where he will lay them.
Euen so God, the heauenly free
Mason, buildeth a Christen
Church, and he frameth & poli-
sheth vs, which are the costly &
precious stones, with the crosse
and affliction, that all abhomi-
nation and wickednesse, which
do not agree vnto his glorious
building, might be remooued &
taken

taken out of the way. Againe,
 as the dier, blecher, or the laun-
 dresse washeth, beatech, lompeth
 & clappeth the foule, vnclean-
 ly and defiled clothes, that they
 may be white, pure and cleane:
 Euen so doeth God sometime
 handle and deale with vs, to
 make vs pure and cleane,

Da. 11.33

CHAP. VII.

Troubles and afflictions do serue to prooue
 and to try vs withal.

TRouble and afflictions do
 proue, try, instruct, cōfirme
 and strengthen the faith, pro-
 uoke and stirre by prayer, diligence
 and force vs to amendment of
 life, the feare of **G D D**, to
 meekenes, to patience, to con-
 stancy,

stancy, to gentlenesse, to sober-
 nesse and temperance, and to
 all manner of vertues, and are
 the occasions of exceeding much
 good, aswell transitoꝝ as eter-
 nall, in this worlde, as in the
 worlde to come. By affliction &
 trouble will God proue and as-
 say, marke and spy, howe deepe
 thy hart hath entred with God,
 how much thy faith is able to
 suffer & to beare, whether thou
 canst forsake both thy selfe and
 all other creatures in the worlde
 for his sake. In summe, to bee
 thort, he will try how thou wilt
 behaue thy self, when hee taketh
 utterly from thee, and out of
 thy sight, that, wherein thou
 most

Ma. 10. 32

Mat. 8. 34

Luk. 9. 23

Iohn. 12.

29

most delightest and hast any
pleasure vpon earth. God know-
eth well enough before, how
thou wilt take it, and behaue
thy selfe: but hee will shewe and
declare to thy selfe & to others
also, what is in thee. For ofte
times people do so extoll a man
and make such boast of him, to
be the best, wisest, most circum-
spect, manly & honest man in a
country &c. but when the time
of trial cometh, there appeareth
no such thing in him, as was
thought and looked for. A man
cannot learne to know a lusty
and a stoute man of warre in
the time of peace, but best of all
in the time of war, when the cru-

ell and fierce enemies doe in-
 trade and assaulte his captaine.
 When a great tempest ariseth
 in the sea, then doth it appeare
 whether the shipmaster be cun-
 ning in ruling the steern or no.
 Againe, those are the most ho-
 nest and most chaste Matrones,
 which being soe tempted, as-
 saulted, & prouoked vnto wic-
 kednesse, do neuerthelesse keepe
 their spouse-faith toward their
 husbands undefiled: Euen so
 can no man knowe nor prooue
 perfectly, how the Christen
 Church keepeth her spouse-faith
 and fidelity towards her spouse
 and bridegroome Iesus Christ,
 vntill such time as Antichrist
 assault.

assaulteth & tempteth her with
false doctrine, tyranny, and per-
secution. Such trees, as haue
strong and deepe rootes, and suf-
ficient naturall sap, can no vio-
lent heat of the sunne hurt nor
harne. But such as are felled
and cut downe are soone dreyed
up with the heate of the sunne,
like as the grasse also that is
mowen down doeth soone wi-
ther: Euen so likewise such
faithfull persons, as are rooted
in Christ Iesu, cannot troubles
nor afflictions hurt, they growe
and waxe greene notwithstanding:
but the vnfaithfull do be-
tray themselues, and shew what
they are, as soone as they see any
heate

heat of trouble or persecution
 coming. With our flail are
 both the stalkes and eares of
 the corne beaten, and also the
 corne it selfe threshed and pur-
 ged out: Euen so with one ma-
 ner of trouble and affliction are
 the faithfull purged and prouo-
 ked to pray vnto God, and to
 laud and magnifie him, and the
 unfaithfull also to murmur and
 curse: and so are they both tryed
 prouoked & known. When the
 corne is threshed, the kernell li-
 eth mixed among the chaffe, &
 afterward are they disseuered
 asunder with the fane, or wen-
 dle: Euen so the people in the
 Church do first heare the prea-
 ching

By afflic-
 tion and
 trouble is
 the godly
 knowne
 from the
 wicked.

preaching of Gods word. Now
some stumble, repine, and are
offended at it, and other are not
offended, and yet they dwell to-
gether one with another: but
when they are fanned or wind-
led, and when the winde of trou-
ble and affliction beginneth once
a little to blowe, then is it easie
to sunder and to knowe the one
from the other, the faithfull fro
the vnfaithfull.

Art thou pure cozne? What
needest thou then to feare ei-
ther the flails or the winde? In
the threshing and in the winde
thou shalt be deliuered & sunde-
red from the chaffe, and shalt
be made moze pure then thou

waſt beſore. Let them fear that
are chaffe, which are not able
to abide the winde, but muſt be
blowen away, & ſo caſt out for
euer.

A rotten and ould weake
houſe ſtandeth a while for a
time: but as ſoone as a winde
commeth & bloweth, it appea-
reth vnto all men how feeble &
foundation and ſtay of it was: ?
Euen ſo are there ſuch chriſten
men, without ground & founda-
tion: which as lōg as al things
go wel and prosper with them,
they are good Chriſtians: but
in the time of trouble and per-
ſecution, their diſſimulation is
knowne and breaketh out.

Diſſim-
ulation is
knowen
in time
of trou-
ble.

As

As golde is tryed in the ouen
 wherein it is molten, euen so
 hath God tryed & purged them.
 Now, if thou bee golde, what
 needest thou to feare fire? which
 both moze profite, then hinder
 or hurt thee.

Wis. 38.
 6. 1.
 In many
 miserie
 appeareth
 Gods
 mercie.

To this purpose doeth this
 true prouerbe serue: In neede
 doeth a manerie, which be his
 friendes.

In neede
 & neede
 say a
 friend is
 knowne
 truly.

Example: almightye God
 did tempt and proue Abraham,
 and had him offer vp and kil his
 onely son: When was Abraham
 in great distresse, perplexitie
 and heauinesse: hee had rather
 haue lost all his goods and pos-
 sessions, and al that euer he had

Gen. 22.

upon earth, then that he should
 so slaye his deare sonne. But
 though it were against nature
 and an vntolerable thing, yet
 he caried his sonne forth three
 dayes iourney, to kill him with
 his owne hands: hee ouercame
 his flesh by faith, and would be
 obedient vnto God. Then said
 God vnto him, now I knowe
 that thou fearest God, in that
 thou hast not spared thy onely
 deare sonne for my sake.

The ex-
 ample of
 Abra-
 ham is a
 doctrine
 for vs.
 Gen. 22.

Deut. 8.1.
 The fear
 of God is
 in that
 man that
 is whol-
 ly bent
 to do his
 will.

And Moses saith: Remem-
 ber all the waies through the
 which the Lord thy God hath
 led and guided thee these forty
 years in the wilderness, be-
 cause he would chasten & proue
 thee,

thee that it might appeare, and
be knowne what was within
thy heart, whether thou wouldst
keepe his commandementes,
or no.

Set Pharaao and David to-
gether, the one againste the o-
ther, two notable kings: Pha-
raao persecutereth and continueth
obstinately, stubbornly, and per-
uersely in his wicked purpose,
notwithstandinge the manifolde
plagues that did fall and light
vpon him. Contrariwise, how
soone did David giue ouer, and
breake out with all meekenesse,
submission, patience and ac-
knowledging of his wickednesse, 2.Sa. 16,
when as he fled from Absalon:

Exo. 7.3.

Exo. 8.32

Exo. 9.1.

G. iij.

Shi-

Shimei rebuking and reviling him most shamefully.

Job. 2. 7.

Job was stricken with many grievous sores, that there was nothing sound or whole in him, from the sole of his foote to the top of his head: not that he had deserved such heavy punishment more then other men, but that God would declare to all the world, his patience and faithfulness. But his wife did then shewe her weak faith and corrupt nature.

Mat. 26.

70. 71. 72.

Mark 14.

68. 70. 71.

Luk. 22.

50. 57. 60.

Iohn. 18.

25. 17.

Who was more faithful and more fervent then Peter? And yet he denied & forooke Christ before a simple woman. Who ought not therefore to feare himselfe

selfe, except he hath before in þ
triall bene found faithfull, sted-
fast and constant.

To be
faithfull
is the on-
ly gift of
God.

In like manner daily experi-
ence teacheth vs, to knowe the
faithfull and vnfaithfull asun-
der, in persecution and afflicti-
on. There are some that cleaue
to the Gospell for a time: but
when they see they cannot at-
taine that they sought & looked
for, then they forsake it, and fall
from it againe: yea, and in the
time of temptation they fall to
blaspheming of the holy Gos-
pell. But the godly, which haue
it fixed in their heartes, stande
stedfastlye by God both in life
and death.

Mat. 13.
22.

Mat. 4. 17
Luk. 8. 14

Note well
this sen-
tence.

CHAP.

Trouble and affliction doe helpe & further
vs to the knowledge of our selues and of
God also, and specially to wisedome.

BESIDES this, it is a profitable
and a good thing for a
man to know himselfe wel. Felicitie
and prosperitie blindeth
a man: but when hee is vnder
the crosse he beginneth to mark
the frailnesse of his bodie, the
vncertainty of his life, y^e feeble-
nesse of his vnderstanding, the
infirmity and weaknesse of his
owne strength and power: hee
shall spy and perceiue how farre
he is entred in the waye of ver-
tue, how the matter standeth
betwene God and him, whether
he bee a Champion of Gods or
of

Aduersi-
tie ma-
keth a
man to
knowe
the vn-
certeinty
of this
world,

of the diuels. For a man thinketh him self oft times to be wel grounded and stablished, but in the time of temptatiō he feelet how lightly and easily he is colled and turned of every blast of the winde. Item, by affliction & misfortune, God will put thee in remembrance, howe many thousand perils are yet hanging ouer thy head, which should light and fall vpon thee, if hee did not keepe and preserue thee from them. And the same God saith thus vnto thee: The wicked enemye, with an innurable & infinite heap of all euils and mischiefes, doeth assaulte thee and lay watche for to subdue

Man is best known to himselfe in aduersitie.

We haue a better keeper than our selues.

Trouble-
& afflic-
tion is a
meane to
promoke
vs vnto
the right
know-
ledge of
God,

due thee, and to swallow thee vp:
but I haue appointed him his
bounds, ouer the which hee can
not passe. The longer thou art
vnder the crosse, the better maist
thou learne all the vertues and
goodnesse of God: As, his iuste
iudgement and streight iustice,
whereby he sheweth his wrath
and displeasure against the wic-
ked and vngodly, and sendeth
vppon their neckes terrible
plagues, and the obstinate & vn-
repentant he condemneth euer-
lastingly.

The infi-
nite po-
wer of
God.

Item his infinite power,
whereby he can helpe and com-
fort thee, in most extreame mi-
serie and necessitie.

Item

Item, his vnmutable trueeth, ^{His vn-}
 whereby he doth faithfully per- ^{mutable}
 forme all his promises, & bring- ^{trueth.}
 eth to passe all his threathings.

Item his exceeding mercy and ^{His mer-}
 free grace, whereby hee pzeuen- ^{cic.}
 teth al euil toward vs, and will
 not suffer vs to bee caughte and
 oppressed with any misfortune.

Item his eternal and euers- ^{His eters-}
 ting prouidence, whereby like ^{nall and}
 a father hee taketh charge and ^{euerslast-}
 care ouer vs, and gouerneth all ^{ing prou-}
 things most wisely. ^{dence.}
^{1. Pet. 5 7}

Item, his glozy, magnificence
 and laudes for the foresaid ver-
 rues, which do shine most clear-
 ly in affliction & aduersitie. For
 the which cause. S. Bernarde
 wri-

writeth thus : Whereby do we know, that he that dwelleth above, is among vs here beneath? Forsooth by this, that wee doo stand in trouble and afflictions. For who could be able to susteine, beare & abide them without God?

To learn
wisdome
in aduersi-
tic.

A man hath need at all times of wisdom, circumspection, prudence and sobernesse. Like as prosperitie shutteth & blindeth the eyes of men : even so doeth aduersitie & trouble open them. Like as the salve, that remedyeth the disease of the eyes, doeth first bite and greene the eyes, and maketh them to water : but yet afterwardes the eye
sight

sight is cleare and moze sharpe
 then it was : Euen so trouble &
 affliction do greene & bere men
 wonderfully at the first: but af-
 terwarde it helpeth and lighte-
 neth the eies of the minde, that
 it is afterwarde moze reſona-
 ble, wiſe, and circumspect. For
 trouble bringeth experience, &
 experience bringeth wiſdome.
 The rodde and puniſhment doo
 bring wiſdome. And of this, did
 theſe proverbes firſt ſpring vp :
 The moze plentiſfull land, the
 moze fooliſh and wicked people.
 And againe : Aduerſitie cauſeth
 men to looke well and farre a-
 bout them.

Item there is no man wiſe,
 but

Eccl. 34.

9.

Prou. 29.

15.

but with his hurt and losse.

Item, that man maye well learne to swim, which hath the water at his mouth.

David saith: O Lord how good & profitable is it unto mee, that thou haste chastened and humbled me! y I might learne thy righteousness and thy commandementes.

CHAP. 9.

Trouble and afflictions doe helpe and further vs to that right knowledge of our finnes, and to perfect sorrow and repentance for them.

The know-
ledge of
our owne
corrupti-
on is the
waye to
repen-
tance.

God requireth that the know-
ledge of our poysoned and
corrupt nature, & of the wrath
of God, should waxe & encrease
in vs, whereby we might con-
ceive

reice an hearty sorrow & repen-
 tance for our finnes, and so day-
 ly amend & waie better. Now
 trueth it is, that to our heartes
 naturally sticketh a rough se-
 curenesse and retchlesnes, wher-
 by we do little regard & esteem
 the inwarde filthinesse of our
 hearts. And specially when wee
 feele no manner of state of the
 crosse and affliction, wee do not
 consider y miserable wretched-
 nesse of our finnes, nor the iust
 iudgement of God, and the ter-
 rible punishment due for the
 same. But when the hande of
 God doeth humble and plucke
 downe some speciall persons of
 a whole congregation, then

When
 we be in
 prosperi-
 tie, then
 are we in
 danger of
 greatest
 miserie,

remember we the greatnesse & heauinesse of sinne, that Gods wrath and indignation is not to soze without some speciall & most iust causes.

Happy is
that man
that ma-
keth this
confessi-
on.

Exo 20.5.

Exod. 34.

7.

Num. 14.

18.

Deu. 5.9.

Deu. 7.2.

And then breake we out into such wordes as these: O Lord, we haue deserued these plagues a thousand waies. O good and most iust God, thou rewardest the misdeedes & transgressions of the fathers in the children, if they follow their fathers steps, euen vnto the third and fourth generation.

Like as the hard Copper and Tinne do melt in the fire: euen so in trouble and affliction, the hard, rough, and stubbozn hearts

do

do melt and fall to mistaking &
lothing their sinnes. A trespasser
doth then first of all perceiue
his faultes rightly, when he is
brought vnto the iudgement to
be punished, and is adiudged &
condemned vnto death. And for
this cause doeth God vse such
roughe and hard meanes with
vs. And both the common and
generall, and also the particu-
lar and speciall plagues and ad-
uersities, may well bee called a
part of Gods law, & as it were
Gods preaching, which testifie
and declare vnto vs, that God
is heavilye displeased with all
manner of wickednesse & abho-
mination that reigneth in the
w^{or}ld

world, that al men should humble and submit themselves vnto God, bewaile and lament their sins vnto him, with a sorrowfull and a right penitente hart, & desire his grace & mercy.

Gen-42.6

For an example: Iosephs brethren in Egypt did then first of all spee theyr wickednesse, committed againste their brother, when as verye neede and necessitie did vexe them in a straunge country.

Num.21.
6.

When as the Lord did send into the wilderness, among the Israelites, venomous serpents which did bite them, and sette them on fyre, then came they first to Moyses, and sayde:
Wee

We haue sinned, sozasmuch as
wee haue spoken against the
Lord, and against thee.

1 Chro, 21

17.

Dauid be-
ing a king
was not
ashamed
to cōfesse
his fault.

When the pestilence did rage,
then said Dauid vnto the Lord,
behold it is I that haue sinned:
what haue these sheepe done?

Now therefore if it be so, that
knowledge of the sinne, and an
harty displeasure against it bee
profitable and necessarie, then
can we not well forbear trouble
and aduersitie.

CHAP. x.

Trouble, affliction, and aduersitie do helpe
and further vs to the exercisinge and en-
creasing of our fayth.

That our faith is proued and
tryed through the crosse and
through aduersity, it is declared

h. ii.

be.

When
aduersity
is felt,
then
faith is in
triall.

before, and now shall it be evidently proued, that our faith is then first right stablished, exercised, and augmented, when aduersity cometh. The very true Christen faith is grounded only vpon y^e grace, mercy, power, & helpe of God through Christ. Which thing cannot be rightly comprehended wth vaine thoughts, imaginations, and speculations: but God commeth vpon the miserable sinners with heaps of miseries. Whatsoever they attempte, goe about, or take in hand, it goeth backward with them, and their whole life is made so bitter as gall vnto the, that they can no where finde a-
up

ny rest. And why? Forsoothe it
is done for this purpose, that
they should utterly neglect and
despise all maner of counsel and
comfort of mā. that they should
be pluckt from all manner of
trust in the policies & powers
of the world, and y they should
utterly despaire of all helpe in
any creature. And in the steade
of that, y they shoulde set & fixe
their hearts and minds only in
God, and y nothing at al should
else remaine in them, but only
unspeakable sighing vnto god
proceeding out of a true faithe,
in whose helpe & mercy only it
altogether consisteth. Testimo-
nies of scripture: Moyses wit.

Dent. 8. 2

nesseth that God suffered the Israelites to be diuersly vexed, and to bee brought into greate distresse : & yet preserved them wonderfully, for this cause, that when they should come into the lande of promise, they shoulde not say: Mine owne power, and the strength of mine own hands were able to bring this to passe: but thou shouldest thinke vpon the Lord thy God. For he it is, which giueth thee such power, whereby thou art able to performe and to bring anye thing to passe.

And so did God deale afterwarde with the children of Israel, which of their own braine
and

and wise dome, sought help, succour, & maintenance of the king of the Assyrians & at the king of Egypt, which were the very same that afterward did besiege them, slay them, and carry them away prisoners. And so, after y^e, they felt and proued, that there was none that could succour & helpe them, but only the Lord, vnto whome they yeelded, and gaue ouer themselves, hauing first looked for no other, but that they shoulde dye. But it was done for this purpose, that wee should not put any trust in our selues, but in God which rayseth vp the dead againe.

Item, whatsoeuer stirreth vp
and

Iere 10.6
Hose. 6.1.

and exerciseth our faith, of that ought we not to be afraide, but rather to reioyce in it.

We are
soonest
deceiued
when we
are in
quietnes
and rest.

When wee liue in idlenesse, in all lust and pleasure, the diuell snappeth vs vp, and so blindeth vs in our wickednes, that we thinke God doth not regard vs, and all things in the world to happē without any working or foresight of God. But as well in speciall as generall aduersities, there is greater matter & occasion, to practise and to exercise thy faith.

The losse
of thy
friend
wil make
thee to
knowe
how thou
louest
God,

God suffereth thee to fall into pouerty, or thy moste deare friends to be taken from thee by death, or some other disquietnesse

ernesse to happen vnto thee.

And then hast thou a great occasion to awake and to practise thy faith: And first to call to remembrance the promises of god contained in his worde, & then to call vpon him for his grace and assistance, and so to resist & withstand all manner of natural doubtfulness and despaire that hangeth in thy flesh, how greivous soeuer thy necessity seeme to be, and howsoeuer any man doeth imagine that God hath withdrawn his face from thee, and will not helpe thee at all.

Shrinke
not from
god, how
great so
euer thy
trouble
be.

In like manner in al common necessities and generall, this is the right exercise of faith, and the

Constantie in
praier, is
required
of a Chri-
stian,

the most holy seruice of God, & we first consider and weigh earnestly al manner of perilles and assaultes of the Church, and of the common wealth. And after that, that we pray vnto God, wth a constant and a liuely faith, & he wil deliuer and preserve the church from false doctrine, superstition and hypocrisie, and that he wil graciously rule and gouerne it: and that he will also preserve the cōmon wealth in good order & quietnes, and will graunt wholsome aire and seasonable weather, and will also restraine and let the wilde & dissolute behauiour and conuersion of the common sorte of people

people, and will graunt, maintayne, and p̄serue Christian discipline, behauour & honesty: whereby his holy & godly name may be lauded and magnified, his kingdome augmented, increased, and confirmed: and the kingdome of the diuell subuerted and confounded.

And remember this also, whensoever thou considerest thy aduersity, forget not to desire, of God, hope & trust, for comfort, ayd, and succor: & look that thou strue and fight mightily and manfully against al manner of mistrust, and put away all manner of despaire, how grieuously soeuer thy aduersity & sorowe doeth

both encrease, and thus is the
faith well & rightly practised &
exercised.

Iob. 1. 23 An example : From holy Job
was taken all y^e euer any man,
might take anye comforte in,
wife, children, goods & friends :
& one trouble, sorrow and hea-
uy message came still in ano-
thers necke, and he had not one
drop of bloud in his body, that
was not consumed and wasted.

And he sate in the sight of all
the world, was their laughing
stocke: and so exercised & prac-
tised his faith, and gave ouer
himselſe only and wholly vnto
God.

Unto Abraham was promi-
sed

fed a seede, which shoulde be in
 multitudes as y^e sand of the sea,
 and as the starres in the skye:
 and yet was his wife barren &
 unfruitfull, and hee also woren
 old and aged; y^e after the iudge-
 ment of naturall reason it was
 not possible, that that promise
 shoulde be fulfilled and come to
 passe. By the meanes whereof
 Abraham did exercise, trye and
 practise his faith.

Gen. 21.

1.

Gen. 15.

18.

Gen. 18.

18.

Gen. 22.

17.

Ecc. 44.

21.

And thus did Ioseph, David,
 Daniell, the Patriarkes, Pro-
 phets and Apostles, as well in
 the common & generall aduer-
 sities of the church, as in their
 own private and particular af-
 flictions, exercise and practise
 their

To bee
constante
in trou-
ble is
the right
Gods ser-
uice.

How
faith is
increa-
sed.

Faith &
hope
maketh
vs to bee
constaat
in aduer-
sarie.

their faith, and this was their
highest Gods seruice, whereby
they honoured and serued God.
Wherefore in our time also, god
giueth vs great & merueilous
occasion, through trouble & ad-
uersitie, to waken, stirre vp, and
to exercise our faith. And by
such exercise is the faith encrea-
sed and confirmed, pea and shi-
neth more brightely, & is made
more beautifull and glorious.
For, whatsoeuer a man hath
proued and tried himselfe, that
beleueth hee afterward y^e more
stedfastly. Nowe hee, that is a
Christen man or woman, pro-
ueth and feelet in deed, that in
the midst of his sorrowe and
af-

affliction he is ruled, defended,
comforted, & preserved of God.
For hope can not bee confoun-
ded.

And therefore the Christian &
the faithfull man, through trou-
ble & aduersitie is made more
bold and hardy, and concludeth
with himselfe (more then euer
he did before) that god hath a
speciall regarde and considera-
tion of those, that are in trouble
and misery, and wil graciously
help and deliuer them out. Like
as one that hath sailed oft vpon
the sea, and proued and escaped
great and dangerous tempestes,
& hath bene soze tossed with the
fearefull waues, is afterward
more

more bold and hardy to go in-
to the sea, forasmuch as he hath
euer escaped well, and hath had
good fortune before: Euen so a
christen man, whome the crosse
hath oft assaulted and exercised,
forasmuch as hee hath alwaies
found comforte, aide and help of
god, afterwarde hee trusteth
God, the longer & more, though
the same affliction and aduer-
sity come againe vnto him, that
he had before. And to this pur-
pose heare and marke two spe-
ctall & notable examples: One
out of the Old, and another out
of the New testament.

David, when hee prepared
himselfe to fight against the
valiant

baliant gyant Goliab, saide
these wordes: The Lord, which
hath deliuered mee from a Ly- 1. Sa 17.
37.
on, and from a Beare, shall de-
liuer me also from this Philis-
tian.

And againe Paule saith: God
hath deliuered vs from so great
a death, and deliuereth vs daily,
and we hope that hee will deli- 2. Cor. 1.
10.
uer vs from hencefoorth also:

And to the same purpose doe: h
this also pertaine, to consider
that y^e crosse assureth those that
bear it in the Lord, of the grace Iob. 5. 17
Hose 6. 1
Pro. 3. 11.
Tob 12. 13
1 Pet. 4. 14
Heb. 12. 1
and fauour of God, wherby they
know certainly, y^e they are of
the number of the elect, and the
chilozen of God, forasmuch as
I he

he looketh vpon them fatherly,
Apo. 3. 19 to reforme and to correct them.

For why? thus it is written:
Yea, all those y^e euer did please
God, haue bene proued & tryed
Iudi. 8. 16 by many and diuers troubles,
and haue bene founde constant
and stedfast in faith.

Item, all those that will liue
godly in Christ Iesus must suf-
fer persecution and affliction.
2 Ti. 3. 11.
Eck. 2. 4.
9. 6. &c.
Psa. 33. 81.

CHAP. xi.

Troubles and afflictions giue vs occasion
to pray vnto God, and to laude and praise
him.

Every Christian man know-
eth this, that it is necessary
and profitable for him to praye
and to call vpon God most fer-
uently

uently & deuoutly. Now when
 a man liueth in all prosperitie,
 then hee prayeth very little or
 very slenderly and coldly, hee
 hath no great affectiō or minde
 vpon it. That prayer, that is not
 pressed and thrust out with the
 crosse, floweth not out from the
 depth and bottome of the heart.
 But sorrow, heauines, and ad-
 uersity kindleth the minde and
 setteth it on fire, driueth, chaseth
 and hunteth it vnto God, and
 compelleth it to call vpon God
 feruently and earnestly. For at
 such time as wee see and per-
 ceive well, that we can doe no-
 thing of our selues, and what
 great need we haue of God, that

Prosperi-
 ty cau-
 seth neg-
 ligence in
 Praier,

When we
 see wee
 can doe
 nothing
 of our
 selues,
 then doe
 we seeke
 the helpe
 of God.

hee will vouchsafe to gouerne,
guide, and defend vs.

Like as the water as long as
it floweth and runneth ouer the
euen, plaine, wide, and broad
feldes, breaketh not out by any
violence, but disperseth & sprea-
deth it selfe abroad euery where
alike: but when it is gathered
together by cunning & science,
and conueyed into a narrow
roome, as into a pipe or con-
duit, then it springeth & spou-
teth out on highe: Euen so the
minde of man as long as it is
quiet, idle, and without sorrow
or trouble, it walketh and wan-
dereth abroad at large and at
liberty: but when it is brought
in

in, restrained and diuened to a
 strait and narrow issue thro-
 rough trouble and aduersitie, it
 breaketh out aloft vnto God in
 heauen, with an earnest, heartie
 and seruent prayer for grace,
 aide and comfort. Whereupon
 there is a common Proverbe
 sprung: Need and necessity tea-
 cheth men to pray. O Lord
 when trouble and aduersitie is
 at hand, then do men seeke thee,
 when thou chastenest and puni-
 shest them, then call they vpon
 thee lamentably. Examples:
 when the children of Israel
 heard of the comming of their
 enemies the Philistines, they
 were afraid and saide vnto Sa-

Eccel. 35.
 13. 14. 15.
 16. 17.
 Act. 10. 42

Esa. 26.
 66, 17. 18.

Iiii.

muel

muell: cease not to cry vnto the
 Lord our God for vs, y^e hee may
 helpe vs out of the hands of the
 Philistines. Manasses, which
 all the daies of his life was a
 very bloudhound and a tyrant,
 was bound with chaines, & led
 away into Babilon: And when
 he was in extreame anguish and
 necessitie, hee made his humble
 prayer and supplication before
 the Lord his God: and GOD
 heard his humble prayer, and
 brought him againe to Ierusa-
 lem. When there arose a great
 tempest vpon the sea, insomuch
 that the ship was overwhelmed
 with the waues, & Christ slept,
 then the Disciples hastened vnto
 him

1 Sa. 7, 8.

2 Kin. 16.

2 Chr. 33

11.

2 Chr. 33.

13.

Mat. 8, 24.

Mar. 4, 37

Luk. 8, 2.

him, and waked him vp, saying
 Lord help vs, for we perish.

The example of the heathen
 woman doeth teach thee how
 the Lord prolongeth and defer-
 reth his aide and helpe some
 time for the nonce, & we should
 be kindled vp to crie the more
 feruently, and to continue im-
 portunately in earnest prayer.

S. Augustine writeth thus:

They that are godly, are oppressed and vex-
 ed in the Church or congregation for this
 purpose, that when they are pressed they
 should cry, and when they cry that the
 should be hearde, and when they are hearde
 that they shoulde laude and praise God.

And like as the crosse and ad-
 uersitie doe further and pricke
 vs forward vnto the firste parte
 of prayer, which is to desire and
 craue

Aduersi-
 ty doeth
 preuoke
 vs to prai-
 er, and
 thankes-
 giuing.

crave of God : euen so doeth it
also further and prouoke vs all
vnto the second part of prayer,
which is to laud God, and to
giue him thanks. The almighty
power, wisdom, righteous-
nesse, mercy and trueth of God
(these high and excellent godlie
vertues, woorthy of all laud and
honor) do appeare in the crosse,
affliction, and aduersitie of chri-
stian men ; when God visiteth
miserable sinners, comforteth
those that are in distresse & mi-
sery, helpeth & delivereth them
out of al manner of necessity. At
these thinges doe all Christian
people wonder & maruell high-
ly: and therfore breake they out
to

to magnifie, praise, and extoll
God with unspeakable laudes
and praises.

We haue such a treasure in
earthly vessels, that the power,
that lyeth aboue, and hath the ^{2, Cor. 4. 7}
victory, might appeare to be of
God, & not of vs: that is to say,
wee are weake & miserable ves-
sels, that Gods honoꝝ and glo-
ry should be furthered, and not
ours.

For an example take the sto-
ry of Daniell: How the impzi-
sonment and captiuitie of the
Jewes did serue wonderfully ^{Dan. 3. 17}
to the gloꝝy and praise of God.

Our sauiour Christ sheweth
the cause why y^e man was blind
from

from his very natiuitie & birth:
 Iohn, 9. 2 namely that the workes of God
 shoulde appeare and be made
 manifest vnto him.

Moreover all the Prophetes,
 Apostles, and elect of God, by
 whom God wrought wonder-
 full & marvellous things, were
 contemned and despised, yea, &
 sometime slain and murdered;
 Psal. 44. that all men might see and per-
 11, 22. ceiue, that their faith and wor-
 Acts. 4. 3. king, which did not shrink but
 Ro. 8. 36. continued upright, was a work
 2 Cor. 4. 8 9. of God, and no power of man.
 1 Ma. 3. 51 And therefore that God must be
 2 Mac. 5. 16. lauded and praised aboue all.

CHAP. xii.

Trouble & aduersitie do further vs to vertue
 and godlinesse.

The

The crosse and tribulation:

do banish & drive away the
former sinnes, & hinder and re-
sist those that are to come here-
after, and helpe to plant, exer-
cise and increase all manner of
vertues; that the vngodly may
be prouoked and furthered to
repentance and amendement,
and refozimation of their liues,
and the godly to further vertue
and godlinesse. For, what afflic-
tion soeuer the flesh doth suffer,
it grieveth it very soze, it would
rather be merry, at rest, & quiet.

Now every one that hath any
reason knoweth this right well,
that bee through his owne
lustes and behauiour, bringeth
much

By trou-
ble and
affliction,
vertue is
increased
and our
former
sinnes a-
mended.

much aduersity and affliction
vpon his owne necke: and there-
foze in consideration of that, he
beginneth to beware & to take
heede afterward of all inordi-
nate and dissolute liuing, as the
cause, grounde and occasion of
all misery and sorrow; that be-
sides this present affliction hee
be not plagued also eternally.

Which I wil declare & proue
first with similitudes, secondar-
rly with testimonies of the ho-
ly scripture: and thirdly, by fa-
miliar examples.

A water, that is continually
standing, how cleare soeuer it
seeme, yet it is corrupt and
vnaught. But that water, which
hath

hath his continuall course, the
more it rusheth and struggeth
ouer the stones and sandes, the
more lively, fresh, and better it
is: Euen so a godly man in the
absence of the crosse is sluggish,
dull, and lither, but through the
crosse & affliction hee is quick-
ned and exercised and increased
in all goodnesse.

The rusty and cankered iron
through y^e file is made brighte
and smoothe: euen so the olde
rusty Adam hath need of trou-
ble and aduersitie, to file and
purge him from the cankered
rust of sinne.

A knife though it be neuer so
smooth, if it be not v^sed, it wax-
eth

eth rusty, and the same rust fret-
teth and marreth it. But the
more that it is occupied, though
it be somewhat woyme thereby,
yet it is the more bright: Euen
so although some person haue
a good nature and inclination,
if hee bee not occupied & exerci-
sed with trouble and aduersitie,
he waxeth rusty, cankered and
rotten: but through the crosse &
tribulation, though y rust haue
won somewhat of him being a
man & weake, yet he shall ther-
by be made more bright, cleare
and beauctifull againe.

The seede that is cast into the
field, must suffer the winde,
raine, snowe, frost, & all manner
of

of tempestes, and yet it wareth,
and bringeth forth fruit: Euen
so the spirituall seede, which is
the word of God, being recei-
ued of a deuoute and a feruente
heart, is not destroyed through
trouble, but bringeth forth
right good and profitable fruit.

A Walnut tree the more it is
beaten the better it is, and not
the worse: Euen so man, tho-
rough many stripes and much
aduersitie, turneth from ill, and
wareth good.

For the thicke & hard skin of
an horse, or an asse, nothing is
better then a very sharpe whip,
to perke him with: Euen so for
our stubborne and hauey fleshe,
there

there is nothing moze fit and profitable, then much sorrowe & vexation: whereby it may bee stirred and pricked forward.

Cloth must be oft beaten and brushed. Whereupon there is a pꝛouerbe: Thus must wollen cloth be vsed, that there bꝛeede no moathes in it: Euen so shall spiritual moathes and woꝛmes, wickednesse, sinne, and abhominatiō, haue the lesse power to bꝛeede in vs, if we be well brushed and beaten in time, with affliction and aduersity.

The flesh that commeth fresh out of the shambles vsalted, waxeth soone vnsauory, and woꝛmes bꝛeede in it, but Salt with

with his Sharpenesse keepeth it
sweete from corruption: Euen
so doeth God cast and sprinkle
salt vpon vs through diuers tēp-
tations & afflictions, that they
may bite and season vs, that we
corrupt not nor perish in sinne.

That body that is alwaies
idle, & neuer mooueth nor hath
no exercise, is easily subiecte vn-
to sicknesse and infirmities. But
those bodies that haue their ex-
ercise and labour, are more lusty
and sound, and can better con-
tinue: Euen so the soule, that is
well exercised & occupied with
trouble and affliction, hath oc-
casion and cause, to bee beauti-
full sound and cleare.

It is a very true saying, The sharper that the lie is, the clearer taketh it away all manner of filth: Euen so our corrupt & popsoned nature had neede of a sharpe and biting medicine. The greater and sharper the trouble and aduersity is, the more filth and inconuenience it biteth away.

For a raw & weak stomacke, which is of a naughty digestion, bitter wormewood is verie good and wholesome: Euen so for the weake and feeble soule, is bitter trouble and affliction very wholesome and necessary. Remember this Proverbe:

After the sick man had recovered his sore,
He lived worse then ever he did before.

And

And therfore sicknesse is moze
necessarie for him, that he wax
not worse and liue not moze
wickedly. Now will I alledge
Scripture.

God threatned to sende a Le. 26. 18
plague seuenfold greater, if any
man wil not amend at the ligh-
ter and easier punishment that
he sent first. Whereby the Lord
himselfe declareth through Mo-
ses, that trouble and aduersitie
shoulde teach vs an alteration
and amendment of our liues.

Strokes and woundes doe
purge and cleanse out euill and Pr. 20. 30.
corruption, and stripes purifie
the inward partes of man.

No maner of chastening for He. 12. 11
It the

the present time seemeth to bee
toyous, but heauie & greuous:
but afterward it bringeth a qui-
et fruit of righteousnesse vnto
those that are exercised therein.

1 Pet. 4. 1
Rom. 6. 13
1. Iohn. 2.
1. 2.

He that suffereth in the flesh,
ceaseth from sinne, that from
henceforth (the time that is re-
nant of the flesh) hee maye live
not after the lusts of men, but
after the will of God. And this
shall examples make moze ma-
nifest.

Jos. 2. 1. 2

Under Iosue had the children
of Israel many battels, & were
dynen to fighte against their e-
nemies, and they did neuer fall
nor swarue from the Lord, vntil
afterward that they came vnto
rest,

rest, and had all things plenty.

This is an example of a whole multitude. Now take examples of speciall persons.

The Prophet Jonas, being in the whales belly, remembred his sinnes, altered himselfe, turned & was obedient vnto God. Jonas, 2. v

The lost and desperate sonne did then first of all run home againe vnto his father, when hee sawe and felte his miserie and pouerty. Luk, 13. 14

Marke the daely experience. We imagine ofte times thus of our selues: Oh, if I were once whole, and restored againe, I would surely behaue and order my selfe well as I ought to doe,

Kiii,

and

and would helpe & serue euery man: Oh, if I were rich, I wold gladly distribute vnto the poore people faithfully. But as soone as we come out of daunger in-deede, we haue cleane forgotten all together. As long as we haue no maner of neede, no man can hinder oz restrain our wickednesse.

For an example, imagine two sundry houses, whereof in the one is celebrate & kept a marriage, where there is mirth, toy, & good cheare. And in the other is one sick on his death-bed. In the bridehouse, where is daunsing, is vsed all maner of lightnesse and dissolutesse, grosse
and

and filthy wozdes, bawdy songs
 and ballets, shamelesse behavi-
 our and manners, and wanton
 & light apparell. One leapeth
 and winceeth like an hoxle: An
 other stāpeth like an asse: The
 thirde drinkeeth himselfe drunke:
 And the fourth doeth nothing y
 honest is: so that a man might
 say, the people were become ve-
 ry brut beasts. But by him that
 lieth on his deathbed, is al still.
 not a word spoken but honest &
 seemly: Al things are done sad-
 ly, demurely, & discretely: And
 at that time not only the men
 but also the women & chilozen,
 and al that are in the house, are
 godly occupied, they pray, they

Ecc. 7.35.

¶ lili.

com-

Ec. 14. 17.

Iob. 4. 25.

Iob. 34. 5

Ps. 78. 39.

Psal. 90. 4

Pl. 103. 14

Ps. 146. 4.

Esa. 40. 6

comfort, & breake out into such
words as these: What is man?
how transitory & vaine are all
things that we haue here vpon
earth? but in the life to come it
shall be farre otherwise.

Againe from the marriage of
Bridehouse goeth many a one
home heauy & sad, vexed in his
minde and disdainfull that hee
is not so happy and fortunate
as other hee: and sodenly is ra-
uished with the beauty of some
wife or maiden, that he sawe at
the daunsing, which hath wound-
ded & stricken him to the heart.
And when he commeth home,
he looketh sowerly on his wife,
he is froward toward his chil-
dren

Then, and trusty against all the household, so that no man can please him.

But he that goeth home from the mourning house, thinketh himself wel, blessed, and happy Ecc. 7. 35 that he himself lieth not in any such extreame necessitie. If hee hath had any sicknesse or vexation in time past, now hee is able to beare it the more easily & patiently, when hee compareth it to the greivous and intollerable paine of the man, that lieth in pangs of death. By reason wherof he is the more patient, gentle & friendly towards his wife, children, & his whole household: yea he taketh occasi-
on

on thereby to refozme and amēd
his euill life.

CHAP. xlii.

Sorrow and affliction doe helpe and further vs toward the feare and loue of God,

TRouble and affliction doe
ingender the feare of God
in them which suffer it, and in
others likewise which do heare,
& know of it: so that many take
example & instruction thereby,
and afterwarde attempt not any
thing temerariouſly & rashly, a-
gainſt the will and pleasure of
God. For he is lawfully to bee
feared and dreaded, which can
bring & lay vpon vs all manner
of plagues, & alſo hath iuſt cauſe
and

Math. 10.
28.

and right toward vs so to doe.
 Now we being feeble & weake,
 are in no wise able to resist and
 withstand the strōg and migh-
 tie God: no, we are not able to
 withstand or put off the least ill
 day of ague. Yea, we cannot
 chuse but suffer the least & most
 contemptuous and feeble crea-
 tures to plague & disquiet vs:
 as lice, fleas, flies, and such like
 vermine, which did master and
 overcome the mighty, puissant
 king of Egypt.

Exo. 7. 10
 Exod. 8. 6
 Exod. 9. 5
 Ex. 10. 13
 2 Mac. 9. 5
 Act 12. 23

It is a very true prouerbe, A
 burnt hand dreads the fire.
 For in the same sense and mea-
 ning spake Moses to the feare-
 full people: God is come to tēpt
 and

Exod. 20.
20.
Deut. 8, 3
Jud. 2, 22
Judg. 3, 1

and proue you, that the feare of him may be before your eyes, to consider and remember that ye sinne not.

2 Sa. 15,
30.

As for an example: the more the Lord did exercise and hunte about David, the more diligently did he looke vpon the Lord, and feared him. And not onely David but other also, when they saw and perceived their misery and wretchednesse, they tooke occasion thereby to feare God more, then they did before: and specially when they sawe afterwarde howe God punished Davids manslaughter and whozedom in sedition, vprize, murder, and with losse of much people.

2 Sa. 11, 27
2 Sa. 12,
31.
2 Sa. 15.
14.
2 Sa. 16, 8
2 Sa. 17,
22.
2 Sa. 18,
33.

Wolp

Holy scripture setteth before
our eyes diuers like terrible ex-
amples, y^e we should not esteeme
the feare of **GOD** for a light
thing, but should be afraide of
all manner of wickednesse, sin,
and abomination.

When a trespasser is led out
to be beheaded, hanged, burnt,
or otherwise to be punished, o-
ther that see him doe learne to
feare, & to beware of that thing
which brought him to his last
end: Euen so when God sendeth
any plague, either vpon some
special person, or else vpon some
whole communaltie, all other
ought to consider the same, as
though they themselves were

in the place of the afflicted person, as though his trouble and sorrow were their owne, y^t they may the rather feare God, and take heed that they fal not into y^e like vengeance of God. And in very deepe as wel the good and faithfull, as the wicked and unfaithfull haue cause to feare. For the faithfull can consider thereby, that these transitory plagues are tokens & euident testimonies of the eternall punishments y^e are to come, which are a thousand thousand times more grievous, & neuer haue end. Wherefore both their owne and other mens afflictions and sorowes, doe giue them occasion inough

Pro, 11, 13

2, Pe, 4, 18

to redresse & forsake that thing,
whereby all men do bring eter-
nall plagues vpon their necks.

The wicked and vnfaithfull,
if they be not vtterly obstinate
and peruerse, but haue any vse
of reason at all, do also begin to
feare God, and to thinke thus
with themselves: If God visit-
teth, scourgeth, assaulteth with
trouble and vexation, the good
and faithfull, which are nothing
so wicked as we, how shall it
then go with vs, which haue
deserued ten, yea twenty times
more grievous punishment then
they?

Ic. 25. 29
Ier. 49. 13
Ezec. 9. 5
Pro. 11. 31
pet. 4. 8

Marke and behold, I begin to
plague the city whereunto my
name

Ier. 25. 29

name is given: thinke yee then
that ye shall escape free and goe
unpunished? Yee shall not goe
quite and free.

Luke. 23.
31.

1 Pet. 4.
17.

If this be done in the greene
wood, what shall be done in p. d. y?
It is time that iudgement be-
gin at the house of God: seeing
then it beginneth firste with vs,
what an ende shall they haue,
which beleue not the Gospel of
God?

An innocent dog, that hath not
offended, is beaten before the
Lion; that the Lion, when hee
knoweth that he hath angred &
displeased his master, should bee
put in the more feare, S. Gre-
gory writeth thus.

If God striketh those so sore whome he fa-
noreth, howe sharpely & sore will he strike
them, which he fauoreth not.

The crucified and afflicted
Christians do loue God y more
feruently, forasmuch as in the
middest of the crosse, they feelee
the sweete comfort that cometh
from their heauenly Father, of
whose mercifull will they can
not doubt nor mistrust.

A com-
fort to
the af-
flicted.

A dogge that is a good na-
ture, if his maister strike him,
yet he lodeth his maister not re-
sisting and fawneth againe
vpon him. A good childe, al-
though it be beaten, yet it lo-
ueth the father or mother ne-
uerthelesse, and desireth to haue
their fauor againe. Euen so like
L manner

A good
childe de-
spiseth
not fa-
therly
corre-
ction.

maner are the true Christians minded toward their heauenly father: but such children as bee wicked, and of an evil disposition, when they be a little scourged, they run away from their fathers and murmur against them.

CHAP. xiiii.

Trouble, and affliction, is good and profitable to teach men patience meeknesse, and lowlinesse.

PRide is a dangerous thing, whereof commeth no maner of good. It bringeth felicity, and prosperitie at pleasure, ingendereth pride & contempt of other people: but the crosse and affliction ingendereth meeknesse & low-

lowlinesse, that a man is not to
proud in his owne conceit, but
is content that other be esteemed
as well as he, confessing himself
to haue neede of their help and
counsell.

Like as men vse to clip and
to cut shayer the feathers of
birds or other fowls, when they
begin to fly too high or too farre
from them: even so doth God
diminish our riches, posselli-
ons, estimation, honour, autho-
ritie and power, that we should
not passe our bounds and glory
too much of such gifts.

Like as the body, when it is
wearyed and consumed with la-
bour and travell, desireth ease &

Rest,

rest

rest that it may lie still: Euen so
the soule being labored & oppres-
sed with trouble and affliction,
is brought to a narrow illue, &
then it passeth after rest & qui-
etnesse, & nothing vexeth it lesse
then pride.

Dan. 3. 1. Nabuchodonosor his glory of
his power, victorious acts, and
costly buildings, and was won-
Dan. 4. 31 derfully proude of them: but af-
ter his fall & aduercity he lear-
ned to ascribe all laude, honour,
and glory vnto God.

2 Cor. 12
7. 8. 9. 10. Paul confessed that a buffet
was given him of the messenger
of sathan, that hee should not
glory out of measure in the a-
bundance of reuelations.

Expe-

Experience it selfe teacheth,
 that when rich famous, nota-
 ble, and proude men are robbed
 and spoyled of their goods, they
 are afterwarde more humble,
 meeke and gentle. For the they
 perceiue the vncertainie & un-
 stablenesse of temporall & tran-
 sitory things: and so learne the
 longer they liue, y^e lesse to trust
 themselves. Therefore trouble
 and affliction, is oft times as
 necessary unto men, as meate
 and drinke.

Tempo-
 ral things
 are vncer-
 taine.

The crosse, aduersity, and af-
 fliction maketh a man soft, tame,
 patient, sober, louing & frendly
 both towards himselfe, and to-
 wards ocher also.

Patience
 & meek-
 nesse is
 learned
 in aduer-
 sity.

A peece of iron or of Silver,
 Striken or beaten with an ham-
 mer, waxeth broader, thinner,
 smother and softer: Euen so the
 hard and harde hartes of men,
 through beaultie and aduer-
 sity, are made more vpon and
 pliant, that a man may winde
 them (as a maie might say) e-
 uen round about his finger.

By trou-
 ble & af-
 fliction
 man is
 bridled
 of his
 wicked
 will.

A cruel will be like hath a
 snaffle put in his mouth, that
 he bite not him that handleth
 him: Euen so the snaffle of the
 crosse and aduersitie doeth let &
 hinder vs, being toward, su-
 rious and full of spite, malice
 & reuenge, that we commit
 the lesse wickednesse, abhomi-
 nation

nation & vcharitablenesse in
our liues.

For an example: The furious
raging king Manasses was
meeke, still, and tame enough,
after that he was once bounde,
taken prisoner, and lede away
captiue. 2·Kin, 21.
16.
2·Ch, 33.
13.

Paule, before Damascus, was
stricken downe, as a raging and
rauening wolfe: but he rose vp
againe a meeke lambe. A&. 9. 1.
A&. 9. 5. 6

CHAP. xv.

Trouble and aduersitie is good to teache
men pity, compassion and patience tow.
ardes others.

TO haue pity and compas-
sion of people, that are in
miserie and distress, is a Chri-
stian. Ecc1 7. 2.
Ma, 11. 28.
Io. 13. 14.
Ro. 15. 1.
Gal 6. 1.

Men & a necessarie vertue. But
hee, that neuer felt temptati-
on, aduersity noz affliction him
selfe, can haue but little pittie &
compassion of other. One sicke
man can tel the lack & neces-
sitie of another, one poore man
likewise of another, & also one
that is in misery and affliction
himselſe knoweth the better the
greefe of another, that is in like
case. As for an example: Why
& for what cause can our highe
priest Christ haue such pittie &
compassion vpon vs miserable
wretches, that we dare be bold
to come vnto him chearefully
without feare, and to looke for
succoz, help, and comfort at his
hands

hands? Forsooth: euen for this
cause, and by this meanes, as
saith S. Paul, that he was also
tempted, and suffered most bit-
ter paine and griefe himselfe. Heb. 2. 18

And very experience doth teach
euen the selfe same thing also.
For whosoever hath once lyen
sicke in a spittle house himselfe,
can haue the more compassion
of other that are in like case af-
terwarde, and is euer after the
more ready & prompt, to helpe
those that be in such case.

The noble and precious ver-
te, called patience, hath no
place to put her head in y^e time
of prosperity. Patience.

When a man hath bene a
long

long season healthfull & without all manner of sicknesse, hee cannot take sicknesse by and by so patiently as he ought to doe. And likewise he, that neuer felt any affliction or aduersity, whosoever any happen vnto him, is sore vexed with impatience. But aduersitie doth teach men patience, and practiseth them therein.

First, when a man seeth that al goeth backward and against him, and that it will be no better, but rather worse and worse: what doth hee, but of this necessity maketh a vertue? and so is content, and at a point, howsoever it goeth with him.

Seco -

Secondarily, when a man is continually vbled to trouble and affliction, this same vse and custom maketh it light and easie vnto him; specially considering that God will also helpe, aide and comfort him.

Paul saith, trouble or affliction bringeth forth patience, & patience bringeth experience, &c. Ro. 5. 33

The desperate and lost sonne learned such patience in his misery, and affliction, y^e he saide to his father, take not vse mee not from henceforth as a son, but as an hyred seruant: I desire no more but that I may remaine in thy house. Euen so ought wee also to suffer all things willingly. Luk 15. 16

12

ly and patiently, whatsoeuer
they be, so that God wil not ba-
nish and put vs out of his house.
Vnto that noble heathen man
Socrates did his curste and
shrewd wife serue for this vse &
purpose, that he learning pati-
ence at home, might the better
suffer, and the moze patiently
beare with the people, that hee
had to doe with abroad.

CHAP. xvi.

Trouble and aduersity maketh men harde
and strong, and teacheth them sobernesse
and temperance.

A Horse getteth himselfe
harder hooves vpon rough
stubble, and crabbed grounde,
and is able to drawe and to la-
bour

hour better then if he were fed
in ranke pasture.

Those children that are nur-
sed by fremde mens fires, are
for the most part more harde &
strong then they be, which are
daintily brought up in all ex-
celsse and wantonnesse, and su-
perfluity, in their owne fathers
houses. Euen so the wittes and
minds of men, through pleasure
and abundance, waxe tender
and weake, and effeminate, and
willie, but being restrained thro-
ugh some painfull necessity or
affliction, they waxe harder,
stronger, and more manly, and
sober. For an example:

The deare holy Apostles, the
more

more persecution and affliction they had, the more bold, strong and constant were they: as the Acts of the Apostles doe testifie throughout.

2. Cor. 12
10.

Tempe-
rancy &
measure.

Paul saith: I am content and shalke my selfe well in infirmities, in rebukes, in persecution, in anguishes for Christes sake. For when I am in such weakness, then am I strong. The physician, when hee perceiveth that his patient will ease himselfe much, hee will make no fat, hee measureth & restraineth him, & by breaking somewhat from him, hee restoreth him to his health againe, and so saureth him: Even so when wee doe
shame-

shamefully misuse wine, cozne,
bread & drinke, and other gifts
and creatures of God, to main-
taine dronkenesse, surfeiting
excesse and riot, then doth God
punish vs. with hunger, dearth,
penury, & with other plagues, &
we should learne thereby to bee
temperate and to keepe measure
and to vse his benefits thank-
fully. It is said: the boare of pu-
nishment and of correction ma-
keth vs to forget all manner of
pleasures & lust: As David some
forgot his lustye pleasures and
incontinence utterly, when Ab-
salon dyaue him out of his king-
dome.

Ec. 1. 29.

1. Sam. 13

14. 15. 16

17. 18. & 6

CHAP.

C A H P. xv. i.

Trouble and aduersity teacheth men to
contemne, despise and despo the worlde,
and to be diligent and seruent in all god-
linesse and vertue.

The crosse and aduersity ta-
keth from vs the love of the
worlde, & driueth away all man-
ner of dangerous and delitious
lusts and pleasures of this tran-
sitory life. We would faine bee
rich, but God giueth vs pover-
ty. We desire health of bodie,
but God giueth vs sicknesse. &
to murthereth and murthereth vs in
misery and with affliction, that
we can no more tell, what a de-
litious and tender pleasant life
in this worlde meaneth: and
thus begin we to contemne and
lothe all transitory things, and

to desire another moze better,
prectous and an eternall life,
where all maner of miserie shall
haue an end.

He that taketh a iourney in
band, and goeth into a strange
country, when he cometh into
a pleasant town where he mee-
teth merry companie and good
companions, peradventure hee
spendeth away his time and fa-
rieth too long among them, &
so forgetteth his housholde and
things at home : But if one
harde mischance after another
happen vnto him, then hee ma-
keth the moze haste home againe
to his wife and childzen, where
he hath moze rest and quietnes :

¶

Euen

Euē so: when these transitorie things, as riches, health, beautie, much profite, honour, and dignitie happen vnto vs, if wee will once gaze vpon them, and delight so much in them, that we do the lesse regarde and esteeme the heauenly life, then will God make the waye rough and crabbed vnto vs here in this life; that we should not take and esteeme this transitory life in this world for our right naturall countrie, towarde the which we take our iourney.

For example: the children of Israel had little lust to sing and to playe vpon any pleasant instruments, when they sawe as

prisoners by the riuers in Babilon. And this may a man see and proue now adaiies by those, that are in any dangerous sicknesse, or in anye hard prison, or in any anguish and miserie: who before were too too fonde vpon eating, drinkeing, gallant apparell, daunsing, toying, playeing & gaming, or vpon such like worldly felicitie. For the crosse and his beautnesse wipe awaye and licke off al such things, as clean, as the hotte Sunne licketh and melteth away the snowe.

Furthermore, they y be pooze and in distresse and heauinesse, are alwayes readier to forsake this world, & are mozt desirous

¶ It.

to

to depart hence to God, then
those that haue richesse, health,
felicity and all pleasure. And
there S. Austen in his booke
de Symbolo writeth thus:

Behold how God hath replenished and
filled the worlde with so manie afflictions,
and with so much troublesome aduersitie.
It is bitter, and yet it is loued: It is ruinous
and ready to fall, and yet it is inhabited.
Oh thou my deare dearling world, what
should wee doe, if thou were sweete, stable
and permanent: seing wee doe this now.
O thou foule and vncleane world, if thou
art bitter, and yet deceiuest and beguilest
vs, whome wouldest thou not deceiue and
beguile, if thou were sweete?

And the crosse doth not onely
driue and set vs forward, to all
manner of vertue, & putteth vs
in mind of all godlinesse, but it
quickeneth and kindleth also
a diligence and serueney in vs,

Diligence
and ser-
uency.

to

to proceede and goe forwarde in
al goodnesse lustily, stoutly, ear-
nestly, manfully, & not litherly
or faintly.

Like as a man sometime must
spurre his horse, although hee
bee a good and quicke horse,
that he may goe and run the fa-
ster and speedier: even so we ca-
not go forwarde in our vocation
& calling, so speedily, nor so well
as we ought to doe, except wee
bee prickt forwarde with sharpe
spurres and scourges.

When the master striketh his
slouthfull, dull, & sleepey servant,
then he laboureth the more dili-
gently, & is more profitable un-
to him. Even so we all for the
most

most part of vs haue þ nature of
such slouthful and sluggish ser-
uants; which will doe nothing
wel, except we be dñen by cõ-
pulsion, and euen whipped and
beaten vnto it. Although those
be euil seruantes, which will do
nothing, vntesse a man be euer
vpon their bones w a cudgell,
yea & then will do nothing well
neither: yet notwithstanding
must a mā neuer cease dñing
and forcing of them, vntil such
time as they beginne to amend,
and to serue willingly & with
a good heart. Euen so although
no compelled seruice, that is vi-
oletly wrung out of a man, doth
please God, yet the continuall
in-

tnuring and exercising in good-
nesse, may make it at length so
pleasant and delectable unto
vs, that we maye haue delight
therein.

CHAP. xviii.

Trouble and aduersitie is also an occasion
and helpe, to much transitory quietnesse
and commoditie, in this world.

Hereto haue we taughte
of the spirituall profite of
aduersitie, whereby the soule of
man is indued and garnished
with wisdom and all kinds of
vertue: now let vs see, what tra-
scorde commodities doe oft ac-
company, or followe after trou-
ble and aduersitie.

Such as dwell in balleis, and
in deepe and lowe habitations,

¶ iiii.

are

A lesson
for those
that seek
promoti-
on.

are not lightly hurte by anye
lightening. Euen so that state
of life, that is lowe and meane,
keepeth & maintaineth it selfe
most sure and with least danger
against all manner of stormes.

Like as all precious and costly
spices and odours doe smell and
savour best, when they are bru-
sed, broken, or set on fire: Euen
so the praise and commendati-
on of vertue, through continual
use and exercise & through ad-
uersity, is spread wide abroad and
made manifest and knowne eu-
ery where.

Vertue is
knowne
in aduer-
sitye.

For an example: what an ex-
cellent and singular honour, re-
noune, praise, and commendati-

tion was it vnto Abraham at Gen. 20.
length, that he went out of his^{1.}
naturall countrey into banish-
ment, and there suffered greate
trouble and much aduersity:

The children of Israel were Exo. 5. 4.
soe kept vnder, and oppressed
in Egypt: But they were ledde Exod. 14.
out & set free againe with such^{22.}
gloze and renoune, as neuer
was heard or read the like.

The banishment of Ulysses,
for the space of ten yeares, was
an occasion vnto him to exer-
cise and practise his wisdome
and other vertues in the meane
time: so that he obtained thereby
an immortall name among all
the heathen.

And to speake after the common practise and experience: there is no exceeding ioy or triumph, but some sorrow or heavinesse goeth before it.

The spring time following and comming immediately upon the rough and hard winter, is the more acceptable, pleasant, and welcome unto vs.

In battell, the sooner our enemies doe assault & fight against vs, the greater is the ioy and triumph, at the victory and overthrowe of them.

He that hath kept his bed a long time, & layen sick a great season, afterward when hee is recovered, health is a more precious

lions treasure vnto him then
 er it was, before that hee felt
 what sicknesse was. And also
 such as mourned, and were sor-
 for his sicknesse, doe receiue an
 infinite ioy, and an exceeding re-
 ioycing, at his restoring vnto
 health againe : Euen so doeth
 God depriue vs for a time, of
 riches, wealth, prosperitie, our
 natural countrie, bodily health,
 and such other transitorie be-
 nefites, for this purpose, y when
 he giueth them againe vnto vs
 we may the more reioyce, and
 be the gladder of them.

An example haue wee of the
 lost sheepe, and of the lost & des-
 perate son : for the which there
 was

Mat. 18. 12

Lu. 15. 32

was such ioye at the finding of
them againe, as neuer had bin,
if they had not bin lost: whereas
befoze, there was neuer thought
nor sorrow taken for them. Now
in case we neuer finde nor haue
restored vnto vs againe, here
in this worlde, that thing which
we haue lost, yet our conscience
is both quiet and also ioyfull in
God. Which quietnesse and ioy
farre exceedeth al the pleasures
of the whole worlde. In summe
to be shorzt, after trouble and ad-
uersity, followeth all maner of
goodnesse and felicity.

Welfare
& felicity

First forasmuch as God here
in this worlde, doeth plentifully
and richly rewarde and recom-
pence

penſe godlineſſe, patience, and
godly conſtancy.

Secondarily, ſoꝛasmuch as
this is the nature and property
of God, to throwe down that he
may raise vp againe, & to bring
vnto deaths dooze, that hee may
reſtoꝛe vnto life againe.

Deut. 32

39.

1 King. 3.

6.

Tob. 13. 2

Wis. 16.

13.

Roses, which are the most
pleasant flowers, do spring and
waxe out of thornes. Euen so of
hard & greate travell springeth
the most pleasant fruite.

The little Bee gathereth the
most sweetest hony out of the
most bitter blooms & flowers:
Euen so men of wisdom and
vnderstanding, receiue much
vtility and fruite of the present
ſoꝛrow

sojorne and affliction.

Gen. 37.

5.

Gen. 37.

28.

Gen. 41.

40.

For example: Joseph was hated of his brethren, and sold of them into a strange and sojourn country. Which banishment of his turned to his great honour, wealth and profit: so much as hee was Lord and governour over the whole kingdom of Egypt.

The more the great tyrant Pharaoh went about to oppress and rid the children of Israel out of his land, the more did they prosper, and increase to an infinite number.

Exo. 2. 13

Iob. 1. 13

14. 15. &c

The devil left nothing unto the godly man Job, but depriued and spoiled him of all that he

bee had, but the Lord restored Iob. 42.
him all againe double, 12. even in
this world.

He that markeeth and conside-
reth well, shall perceiue that
sometime a man, being of no re-Mat. 13.
putation at home where hee is 57.
knowne, is banished away, and
cometh to other people, which
doe highly esteeme him, & make
much of him, yea, and highly
honour him. So that oft times
mans aduersitie hath turned to
his singular commoditie and
wealth. Luk. 4. 24. Ioh. 4. 44.

CHAP. xix.

Trouble and aduersitie is a furtherance to
eternall life.

The trouble and aduersitie
of the godly doe giue an ex-
ceeding

ceeding great testimonie vnto
them of immortality, of a gene-
rall iudgement, and also of an
euertlasting life. For it is impos-
sible that the best creatures on-
ly should be ordeined & created
to all sorrow and trouble, and the
most wicked and ungodly to es-
cape and remaine unpunished.
It were directly againste the
righteousnesse of God. Now it
is euident, that here vpon earth
appareth no difference between
Paule & Nero, hauing respecte
to the reward of them both.

Yea, the most godly and vertu-
ous haue most commonly worst
lucke and least reward. Where-
fore of necessitie there must
beedes

needes be another life to come,
where euery one shall receiue
according to his demerites in
his life here vpon earth. And a-
gaine, the crosse way is poin-
ted out to be the very right way
vnto eternall life.

Like as the Corne is first
threshed, fanned, and ridde from
the chaffe, and then laid vp and
reserued in the barne: Euen so
Christian men vpon earth are
beaten, mishandled, & euill in-
treated, whereby they are pur-
ged and rid of many wilde and
light maners, & so are brought
into the euerlasting barne of
the kingdome of heauen.

Pl². 44. 23
Ro. 8. 36.
2 Cor. 4. 8

Like as no man can triumph

1 Cor. 9.

25.

2 Tim. 2. 5

oz he crowned, except he hath
 foughten and warred manfully:
 which cannot be without great
 danger, labour and trauell. Eue
 so can no man attaine to the
 crowne of eternall life, except
 he hath first suffered much trou-
 ble, sorow, and aduersitie.

2. Ti. 4. 8.

1 Pet. 5. 4.

Iaui. 1. 12

Apo. 2. 10

The man that is sick, must
 receiue the purgation and me-
 dicine (both sowre oz bitter soe-
 uer it be) that he may y sooner
 recouer his health againe, and
 not die: euen so when wee suffer
 the hand of God to rule & order
 vs, being content and patient
 therwith, although it smarteth
 and greeueth vs, yet it shal pro-
 fit and helpe vs to everlasting
 health

health and soundnesse.

Testimonies and witness of
scripture to prooue this.

Blessed are they that mourne,
for they shall be comforted. Mat. 5. 4.

Narrow is the gate, & strait,
is the way that leadeth to life. Mat. 7. 14.

Blessed are they that weepe
here, for they shall laugh. But
woe unto you that are rich, &c. Luk. 6. 25.

We must enter into the king-
dome of God, through much
trouble and affliction. Act. 14. 22.

If we be children, then are wee
heires, namely the heires of
God, and fellowe heires with
Christ: so that wee suffer with
him, that we may also be glori-
fied together with him. By these
things. Ro. 8. 17.

It. wordes

wordes both Paule euidentlie declare, y^e which will reigne with Christ, must also run thorough the fire with him.

1. Cor. 11
32.

When wee are iudged, wee are chastened of the Lord, that wee should not bee condemned with the worlde.

CHAP. xx.

How and in what respect, trouble and aduersitie can be so profitable, and of such vertue: seeing that the vnfaithfull doe waxe more obstinate and peruerse thorough trouble and afflictions.

Hitherto haue we intreated of the corporall & spirituall, temporall and eternall profite and commoditie, which Christian men receiue by the crosse, trouble, and aduersitie.

Which

Which is not to be taken after
this sense, as though the crosse
or aduersitie, of it selfe, & of her
owne nature, could bring and
worke such high commodities.

For then shoulde Pharao and
other wicked persons, in theire
trouble & aduersitie haue bene
conuerted, and saued also. But
the spirit of God resteth secretlie
and lieth hidde in the faithfull
vnder the shadowe & barke of
the crosse: and purgeth, refoz-
meth, comforteth, and strength-
neth them, & worketh all these
foresaid commodities in them.

Now like as the holy scrip-
ture attributeth a certaine re-
warde vnto our good workes,

¶ iii

which

which works notwithstanding
it is not wee that worke them,
but the Lord, which vseth vs
as instruments of his: Even so
is the crosse an instrument of
God, whereby he subdueth our
flesh, keepeth vs in the school of
correction, and forceth vs, as it
were by violence, from euill to
goodnesse.

Now whersoever the holy,
ghost wil take his resting place,
for the most part he sendeth be-
fore his purueyors and forerun-
ners which are sorowe and af-
fliction, trouble, and aduersity:
y they may bere, comber, hum-
ble, meeken, and utterly over-
throw & bring down the heart
of

of man, whereby the holy ghost
may finde the more place, and
so worke al goodnesse therein.
And therefore whatsoeuer is
hitherto spoken, specially of
spirituall commodities of the
crosse and aduersity, it is, and so
remaineth, all true: so that it be
vnderstood of the faithfull &
godly, which are endued with
the spirit of God: to whome all
things turne to their comfort
and saluation. And now on the
contrarie part, for the better
vnderstanding of the matter, I
wil declare and shew what the
crosse worketh in the unfaith-
full and vngodly, which lacke
the spirit of God.

¶ iiii.

The

The
crosse of
the vn-
faithfull.

The vnfaithfull doe ascribe
their prosperitie and felicity to
their owne wisdome, working,
and policie, & not to God. And
their misfortune and aduersity
they ascribe to blind fortune: as
though fortune had a certaine
power to worke of her self with-
out the working of God.

2. Kin. 19.

35.

2 Chr. 32.

1. 13, 19.

21.

Take Senacherib, the Lord
and ruler of the Assyrians, for
an example, which by the suffe-
rance of God, brought y^e whole
world in maner into subiection.
Which thing he ascribed to his
owne power, and policie, & not
to God. For hee did both hate &
blaspheme the very true God
of Israell, But shortly after
God

God sent an Angell, which slew
in one night an hundred foure
score and five thousand of his
men. And here would he not co-
fesse y^e it was God that did it.
But peradventure hee thought
that it was fortune, mischance,
or some other thing that was y^e
occasion. For if he had know-
ledged this punishment to haue
come and bene sent of God, hee
would not afterward haue wor-
shipped and done his deuotion
in the idolatrous temple of the
falle God and idol Nefroch, as
he did. In like maner when any
misfortune hapneth to the bu-
godly, they put all the fault on-
ly in the next middle, or meane
that

1. Kin. 18.
17.

that they fantazied themselves;
or else very wickedly they as-
cribe it vnto all thole that are
not of their faith & sect. As for
example: **W**hen as it rained not
for the space of thre years and
six monethes, in the time of A-
chab the king of Israell, the
king imputed the cause vnto y^e
godly prophet Helias. Likewise
in our time, when any tempest
hurteth the corne, wine, & other
fruites of the earth, many there
are y^e cry: This may we thanke
this new learning for, and this
new fagled faith &c. As though
they themselves were so holy, y^e
God durst not nor ought not to
punish the. It can be none but
the

the poore sheepe, that disturbeth
the water, that y^e wolfe cannot
drinke: whereas indeed the poore
sheepe commeth but only to the
brinke, and at the very brinke
of the riuer drinketh. Yea, even
they also which haue some taste
of the gospel, cannot well beare
aduersitie patiently, nor confesse
themselves guilty: but wold faine
shift the fault from themselves,
and wold lay it either vpon the
rulers or the preachers, or else
vpon some other thing. And al-
though their sinnes be an excee-
ding heape, & that God woulde
faine giue them to repentance
by punishing and chastising of
them: yet cannot they consider
the

the heauy burden of their sinne,
nor spy the cleare day of þrigh-
teousnesse of God, which can
suffer no sinne unpunished. And
therefore for as much as they
will not take this small & light
punishment thankfullge, but
would go free, and haue no ma-
ner of plague at al, if they might
choole: for that cause God doth
sende vnto them afterwarde
plagues and painfull punish-
ments by heaps. So that it hap-
neth vnto them as it did vnto
the asse, whose skin being put
ouer a drum or a taber, as hee
wished & desired, was beaten &
stricken more the euer it was be-
fore, as Esop saith in his fables.

And

And forasmuch as through in-
 credulitie, and lacke of faith,
 (which is the mother of all blas-
 phemies & abomination) they
 will not consider nor call to re-
 membrance who it is that hath
 laid his hand vpon the: Or else
 knowing that it is the hand of
 God, yet will not take it in good
 worth, nor amend no otherwise
 but as sowerale in Samer: by
 this meanes they become like
 the desperate children, which
 will neither turne and amende
 with threatening, nor yet with
 beating. And therefore the scrip-
 ture testifieth very well, y^e one
 sharpe word of reprove doeth
 more good to him that hath
 it.

Lacke of
 faith is
 the mo-
 ther of
 all blas-
 phemies
 and abho-
 mination

Pro. 17.1.

understanding, then an hundred
stripes to a foole.

As for example: The Toller
and the Harper that God pun-
ished Pharao, y more obstinate-
ly did hee swarue and decline
fro him. The wicked & ungod-
ly doe not onely take no manner
of occasion to refoyme & amend
thei lliues, by thei crosse and
sorow, but also they poure out
all manner of impatientnesse,
bitternesse and spitefull popson
against the righteousnesse of
God, saying: their crosse is
greater then their trasgression,
and that they haue wrong, and
are punished too sore. As for an
example of this, wee haue one of

the theeuës hanging vpon the
 crosse with Christ, which blas-
 phemed Christ very spitefully;
 saying: if thou be Christ, helpe
 both thy selfe and vs. By the
 which wordes he declareth, that
 he iudged himselfe euën as wor-
 thy of helpe, as Christ the sonne
 of God: euën as though G D
 must forget all his righteous-
 nesse, and help by and by euery
 blasphemous wretch, and looke
 through the fingers vpon the
 wicked world: which is one of
 the greatest blasphemies vnto
 God y can be. When they haue
 tumbled and wallowed in their
 misery, for God will not helpe
 the, because they haue no trust

Lu. 23. 39

1. Sa. 27. 4

no confidence in him) and haue
 sought helpe by creatures both
 in heauen and earth, and found
 none: then beginneth their
 crosse and aduersitie to open
 their eyes so wide, y they must
 needes spie & acknowledge the
 wrath and hande of God ouer
 them. And then doth this out-
 ward crosse & sorroweuen kin-
 dle in them an inward trembling
 & doubtfulness, out of y which
 springeth the highest despera-
 tion; insomuch that they cry out
 to y diuel to helpe them, if God
 will not. For although they bee
 broughte to the knowledge of
 their sinne, and also to sorrow &
 repentance for y same, through
 the

Ind. 9,2,

1 Sa. 13-4

the crosse, as Caine and Judas Gen. 4. 8.
also were, yet haue they no trust Mat. 27. 5
nor confidence, that the same
sinne shall be taken from them,
and forgiven them, but take
rage, and giue themselves ouer
to the devil, and so depart wret-
chedly out of the world. Of
whose destruction yet a confu-
sion, these conuulsions doe en-
sue: First, that they must of
force cease, any longer to make
any disturbance by the wicked
example of their life, in the
Church and regiment of God.
Secondarily, that they which
remaine alive after them, may
learn by their terrible example,
to repent and amende betimes.

So that by this, that wee haue
 hitherto declared, euery Chri-
 sten man may know in his trou-
 ble and aduersitie, whether hee
 be a martyr of God, or of the
 deuill, and what great profit &
 singular commoditie all those, y
 are Gods martyrs, doe receiue
 by the meanes of their crosses
 trouble, and martyrdom.

In sum godd sake. Thus : and

CHAP. xii

Fellowe companions in trouble and ad-
 uersitie.

Why should any man shew
 and behaue him inpati-
 ently in suffering y thing which
 he can by no policie, counsell, &
 lawfull mean auoid, alser, curie,
 remedy or amend? Yes that is
 wille

wise, maketh of such a necessi-
tie, as can by no remedy bee a-
voided, a very vertue. Nowe,
trouble and aduersitie doeth so
happen vnto man that hee can-
not helpe or adoid it, though he
would neuer so faine. Man must
needs suffer trouble and aduer-
sitie vpon earth, there is no re-
medie. And againe, why should
any man without measure co-
ber himselfe about the thing,
which is common vnto al men,
or to the most parte, and not to
him alone. By naturall reason
þ burthen is lighter which ma-
ny do beare together. Now is
the life of man a very miserable
and lamentable thing. When

another man prospereth, so that
 all things goe well wth him, yet
 it faresh with him, even as wth a
 bloome, or a floure in the feld:
 which flourisheth for a while, &
 is pleasant & delectable to looke
 vpon, within a little while after
 it dyeth vp & faresh away. As
 long as we are vpon earth, we
 are as it were, in a campe or a
 siege, where wee must euer bee
 skirmishing, and fighting, and
 know neither who shall breake
 out and giue the onset against
 vs, nor where nor how, nor
 when. Sometime a man is at-
 tached & assaulted in his body,
 in his goods, in his name and
 fame. Sometime happen vnto
 him

ps. 103, 15

ps. 90, 5, 6,

ps. 78, 39,

Esai, 40, 6

7.

Ec. 14, 17

1, pc, 1, 34

Iam, 1, 10

Iob, 7, 5, 9

him common mischances, as
dearth, pestilence, war: which
sometime continue very long, so
that he may well say: no misfor-
tune cometh alone, but bring-
geth one or other companion
with it: if not at that present,
yet hereafter it may. And there
is no misfortune so great, but
may happen & light upon any of
vs all. At least waies wee must
al look for death, as it was said
long ago vnto our first parentes.
To rehearse examples, it were
but a folly & superfluous: for as-
much as there is no man, but
may lawfully complaine of one
thing or other. And although
some things happen after our

Gen. 3.1.

Diii

minde

minde, yet it is not without
some some sauce. And special-
ly at this present, howe are all
christen realmes compassed with
sorowes, troubles, and miseries
on every side: Look but vpon our
own country: there is neither
good nor bad, goodly nor vngod-
ly, but hath one crosse or other.
And although some there bee y
can shift for a while, & can make
provision for themselves for a
time, by craft, subtilty, & dissi-
mulation, or by some falshood in
fellowship, as they call it: yet
they bring themselves at length
into the highest danger, confu-
sion & shame, both in this worlde
& in the worlde to come.

And

And seeing that all y troubles &
 aduersities in this world are a
 thousand times lighter and ea-
 sier, yea nothing in respect of
 the eternal & vnquenchable fire
 which is prepared and already
 kindled for the vnfaithfull and
 wicked enemies of God: al faith-
 full and godly persons ought to
 beare and suffer their transitory
 afflictions and aduersities the
 more patiently, willingly, and
 thankfully, considering and re-
 membryng al the deare beloved
 friends of God, which were wo-
 derfully vext & plagued of their
 enemies: Abraham of the Chal-
 dees, Loth of the Sodomites,
 Isaac of Ismael, Iacob of E-

Esa. 30.
 18. 19. 20
 Da. 7. 27
 Ioh. 3. 16.
 17. &c.
 Ma. 25. 34
 2 cor. 5. 11
 2. 3. &c.
 Ro. 8. 17.
 18.

Ge. 12, 14
 Gen. 19
 4, 5.
 Gen. 20, 2
 22, 12, 7.

sau, Moyses of his people, Da-
 uid of Saule, and of his owne
 Num. 20, sonne. As for Iob, hee had noe
 2, 3, 4, 5, 6 one drop of blood in his bodie
 1. Sam. 18 vnconsumed. Iohn Baptist, the
 21, holiest that euer was naturallie
 Iob. 2. 7. bozn of a woman, was, without
 any manner of forme, or order
 Mai 14. 10 of law, right, or reason, beheaded
 Mar. 6, 27 in the prison, as though God
 had knowen nothing at all
 of him. Wee haue many thou-
 sand fellow martyrs, & compa-
 nions of our misery and aduer-
 sitie: in respect of whose impri-
 sonment, racking, chaines, fire,
 wild beastes and other meanes,
 wherewith they are tormented,
 all that we suffer is but a wind

or pastime. But speciallpe this
 is to be considered aboue all o-
 ther, in our trouble & aduersity,
 that we haue Iesus Christ for
 a fellowe & companion with vs
 therin, which suffered vpo earth
 in his body all manner of smart
 and paine. Now the seruant
 is not aboue the master. What
 reason were it, that the naturall
 sonne of God, being vicerly in-
 nocent, should be so cruelly in-
 treated & misbanded: and y^e wee
 which are his children, not by
 nature, but by adoption & elec-
 tion, and in all pointes guiltie,
 should escape quite and free?
 Therefore now whosoener is a-
 shamed of the crosse, & agreed
 there-

Esai 53, 3.
 4, 5, 6, 7, 8

Mat 27,
 10.

Mar. 15,
 14.

Mat 10, 14
 Ioh. 1. 16.
 Ro. 8. 29.
 1 Co. 1, 30
 Gal. 4, 5.
 Eph. 1, 5.
 6, 7, 8, &c.

cherish, the same is ashamed, &
 agreed to haue Christ for his
 fellowe and companion: & there-
 fore shal the Lord Iesus Christ
 bee ashamed of him againe at y
 latter day.



The second part of this Booke.

CHAP. xxi.

By what naturall meanes or waies, trouble
 and aduersity may be qualified, eased, &
 overcome.

First and foremost, no man
 ought to meddle with other
 mens

mens matters, which apper-
taine nothing vnto him, nor to
cast himselfe into perill & dan-
ger without any need. For that
were as much as to tempt God,
and were cleane contrary to the
examples both of our Saviour
Christ, and also of the holy Apo-
stles: which by the commande-
ment of Christ, did sometime
flee and avoid perils and dan-
gers; But a man canot alwaies
honestly & conueniently auoide
them. Therefore for the second
point,

Like as a waterman will ne-
uer let out his saile so farre, but
þe may soone put it in againe:
Euen so euery man as long as
all

all things stand well & upright
with him, let him foresee and
prepare in time for the contrary.

For the which cause the Lord
did tell his Disciples, of his
crosse, death, & passion before;
that they, seeing him suffer an-
guish and sorrow, might the lesse
quail and shrink at it. In like
manner did he also declare before
unto them that they must bee
persecuted and suffer trouble,
that they might looke for it, &
be y^e more hardy, bold, & strong
in persecution, whensoever it
should happen.

Thirdly, a great waighte and
substance of the matter depen-
deth and hangeth vpon this
point,

Mar. 16.

24.

Mat. 17.

22.

Mat. 20.

18.

Mar. 8.34

Mar. 6.31

Mark, 10,

33.

Luk. 9.44

point, y^e a man conceiue a right
iudgement and opinion of all
things, that happen & chaunce.
For every thing appeareth so
vnto vs, euen as wee in our
thoughts and minds doe fantasie,
imagine and conceiue it. If a
man esteeme worldly goods for
a light thing (as they ought in
very deepe to be esteemed) then
can he forbear the same with
the lesse greefe and paine. Con-
trariwise, if he make a God of
them, and esteeme them highly,
then he trembleth, quaketh and
takerh on vnumeasurably, when
hee is spoyled and depriued of
them. In like manner in other
things, a man oft times fantasieth
and

and imaginech in himselſe, that
 he can abide & ſuffer no maner
 of miſfortune: when, if it were
 wel cōſidered, that preſent euil,
 which he ſo feared, ſhould ſoone
 ſeeme but a triſle & no miſfor-
 tune, but rather a bleſſing or a
 good turne. And though it bee
 not light and ſmall increde, yet
 let it be eſteemed and taken for
 light, ſo aſmuch as it cometh a-
 lone, & bringeth not two, thre,
 or an hundred companions w
 it. For it is a wonder & a ſing-
 lar miracle of God, that among
 ſuch infinite and innumerable
 perils as the world and Satan
 haue ready prepared and euen
 bent ouer vs, wee are not decei-

1 Pet. 5, 7

UNA

ly

ly headlong ouerwhelmed, and
 suddenly destroyed of them all,
 And yet God sendeth & mixeth
 alwaies some goodnesse and
 comfort betweene. As thou hast
 peradventure a sickly & diseased
 body, but yet thy minde & heart
 is sound & strong. Or thou arte
 vexed and combred in thy mind,
 yet hast thou a whole and sound
 body. Or peradventure thou art
 ragged, spoiled, and depriued of
 thy temporall & worldly goods,
 and other transitory pleasures,
 yet thou hast many and precious
 children, vertues, and singular
 gifts of grace: where is a thou-
 sand times more felicitie, then
 in all health, beautie, strength,

God is
 benefi-
 al euen to
 the most
 afflicted.

Psal. 104.
27.

How the
vexed
minde
may spie
Gods
goodnes
to his cō-
tentation
in aduer-
sitie.

riches, friendshippe, wife, chil-
dren, honour, dignitie & power:
for this is not written in vaine;
O Lord the earth is full of thy
goodnesse. Here should an heart
and minde, that is vexed & com-
bered, cease & leaue off from the
consideration of the present mi-
serie and affliction: and call to
remembrance what other bene-
fits of God doe yet remaine, or
what other wee haue had, or at
least what are yet to come, and
to happen to all faithfull Chri-
stians. And therefore there is
an vber common pzouerbe good
to be remembred:

In aduersitie remember prosperitie.

And againe,

In prosperitie, thinke vpon aduersitie,

Againe, oft times many a losse
and mischance weareth lightly
away againe: & is soon remed-
ied another way. As, if some
spectall friend of thine be taken
from thee by death, thou maist
happen vppon another as good
for him, or else some other bene-
fits may happen vnto thee for
that losse within a while.

And be it in case that thy mi-
sery and misfortune continue a
long while: yet is all maner of
trouble, & we suffer vpon earth,
transitory, euer passing away,
and not durable nor perpetual.
The length and proesse of time
doth mitigate, ease, allwaie, &
lighten all manner of smarte,
paine

paine and griefe, if the minde be
a while bled vnto it, and some-
what exercised & wahren hard in
it. Yet such as be wise, ought
not to tary til smart and griefe
weare and fret away of it selfe,
but to pzeuent the time by such
meanes as wee haue hitherto
taught, & hereafter shall follow.
Fourthly, ordinary meanes
are not to be condemned, despi-
sed or refused. Like as a ship-
master being vpon the water,
and forsering a tempest to bee
at hand, calleth vpon Gods aid
and help: and yet for all that, he
hath also a sure eye to the sterne,
to rule y^e as handsomely & cum-
ingly as he can: Euen so in all
manner

Aa. 27, 35

maner of necessities and perils
 it is lawfull, and men ought al-
 so to vse all manner of honest &
 conuenient meanes: as physick
 & medicines in sicknesse, labour
 & trauel with the sweat of our
 browes in pouerty, the power Gen. 3. 19.
 and authorizy of the magistrate Mat. 9. 12
 in wrong, iniury, debate & dis-
 sension, battel aray against the
 enemies of our country, & such
 like: so that no man build noz
 trust in any maner of thing, sa-
 uing in the very liuing God on-
 ly, which can helpe, deliuer, and
 remedy all things without any
 middle or meane, if there were
 none at hand.

Fiftly, when a man waiteth.

14001

Pst.

ten-

tendeth vpon , and serueth his honest craft, science, vocation, or office, whereunto God hath called him, and studie to execute, perfozme, & followe it diligently, as hee ought to doe: it driueth away many euill and vaine fantasies from a troubled minde, that is combzed with any grieffe or affliction.

Sixtly, like as weake, tender and dileased eyes are refreshed and quickned with greene and fresh pleasant colours: Euen so combzed & troubled mindes are wouderfully refreshed reu-ued and restozed to strength thorough seemely, honest, & measurable mirth and pastime: as tho-rough

tough hearing of instruments of
 musike by walking abroad by
 altering and chaunging of the
 ayre, and by going out of such
 places as bee obscure and dark,
 into such as bee very lightsome.
 And specially for a man in his
 trouble to visit his speciall
 friends, or to be visited of them,
 bringeth a double comfort and
 easement vnto his sorrowfull &
 vnquiet minde. First, in decla-
 ring thy griefe & disease vnto
 thy friend, & opening thy whole
 heart, & pouring out thy whole
 minde before him, thou findest
 a singular easement in thy mind
 thereby. And again, a true and
 a faithful friend through his pi-

The pro-
 fit of visi-
 ting the
 troubled.

tie & by moning of thee, helpeth thee, as it were, to beare thy burden: and although hee can take away no parte of the substance of thy sorrow, yet his good heart and will, & friendly wordes are a great comfort vnto thee.

CHAP. xxii.

The best and surest succour and comforte in aduersitie, resteth only in the mighte, power, will, and goodnesse of God.

NOWe will I open and declare, that God both can, may, and will helpe and succor sufficiently for Christs sake: in respect of whome he promisseth vs all manner of helpe, aid and comfort, and performeth it. And I will also shewe by what means

meanes, and in what measure
he worketh the same. God seeth
& looketh vpon vs, how we sick
and wastle in peril and danger,
and he knoweth best of all how
and when to remedy, help, and
deliuer vs; that his glory, & our
wealth may be most furthered.

The know-
ledge &
power of
God to
helpe vs,

And he is not one y only know-
eth all thinges, but hee is also
almighty, and can worke and
bring to passe al thinges. And if
our affliction & aduersitie waxe
and increase frō day to day, the
longer the worse: yet is God
alwaies a thousand times migh-
tier and stronger then it. But
so mightie cannot God be, but
hee is as gracious & mercifull

The will
& desire
that God
hath to
helpe vs.

Psiii

also

also, and hath a greater lust and
desire to shewe and declare his
true hart and loue toward vs
then we can wish or desire. And
although he seemeth in our sight
to take utterly away all maner
of sight of his grace out of our
eyes, yet hee remaineth graci-
ous and favourable toward vs
privily, & as it were in secreete :
he certainly hee will not forsake
vs, give vs over, nor suffer vs
to sticke and continue in such
heaviness and danger. And it
is not our good woorkes, merites
& deserts that moue him there-
unto, but the infinite and end-
lesse merite and desert of Iesus
Christ, which hath purchased
vnto

unto vs through his death and
 passion, remission of our finnes,
 the heavenly giftes of the holy
 ghost, and mitigation or ease-
 ment of all our troubles and ad-
 uersities. And it is not possible
 that any man taketh holde of
 Christ, and hath him, can bee op-
 pressed or ouerthrowne eyther
 of sinne, the diuell, the worlde, or
 of all the creatures in heauen &
 earth, but shal continue and re-
 main for ever vnder the wing
 and defence of God.

Rom. 8, 2

Psal. 34. 6

Pro. 24. 10

Furthermore, almighty God
 being pacified and reconciled
 with mankind through Iesus
 Christ, hath promised both
 to the children of Israell, and to
 all

The pro-
 mise of
 God to
 aid and
 helpe vs.

all that be in any distresse and
 vexation, through his ministers
 enermore from time to time,
 helpe, succour, & comfort. The
 Lord is nigh vnto thē that are
 of a contrite and broken heart:
 and will helpe them that haue
 sorowfull and humble mindes.
 He desireth me, and hath set his
 loue vpon me, therefore will I
 deliuer him, I am by him, and
 with him in his trouble: I will
 bring him out, and set him in
 honour &c. Oh how comfortable
 sitting, & what an high honour
 it is, to haue such a mighty and
 so faithfull a fellow companion,
 which will so louingly stand by
 vs, and aid vs!

Now

Now as for the time, God will
 helpe in due and cōuentent sea-
 son, and we must suffer him to
 take his time and leasure. For
 like as God seeth the trouble &
 affliction of his Church, how it
 is vexed: euē so hath hee appoin-
 ted a iust time, how long he wil
 suffer the wicked to take their
 pleasure, and how far they shal
 goe and attempt. And when y^e
 is expired, no lōger nor further
 can they goe. As the captiuitie
 of Babilon was appointed to
 continue 70. yeares, and then
 to cease. Yea, when the sorowe
 and heavinesse is at y^e highest,
 & every one of vs thinketh that
 God hath utterly forsaken vs,
 then

When
 god will
 helpe.

2. Chr. 37
 Ier. 25. 12
 Ier. 29. 10

then is God most ready to helpe
vs, and his aide is moſte nigh
vnto vs. Yea and to ſpeake cer-
tainly as the truth is, God co-
forteth vs continually in the

Pſa. 46. 1.

Ma. 28. 9.

Ioh. 14. 1.

mids of all trouble & heavineſſe,
and is neuer from vs. For the
faithfull man hath in his heart
the ſpirite of God, the fountaine
and ſpring of the heauenly wa-
ter, of the which hee is ever more
moiſtened, reuiued, & refreshed
to his ſingular comfort. And the

Ioh. 4. 14.

How god
helpeth.

more that our ſorrow & aduer-
ſity augmenteth & increaſeth,
the greater aide and aſſiſtance
ſhal we finde and perceiue. God
will not ſuffer you to be tript
aboue your ſtrength, but toge-

1. Cor. 10

13.

ther

ther to your temptation hee wil
 make a way out, that ye shal bee
 able to beare it. By these words 2. Pet. 2. 13
 doeth Paul teach verie comfort-
 ably, that God will not tempt,
 taske, nor assay vs harder nor so-
 rer, then we may away with,
 and be able to beare. As the af-
 flictions of Christ are plentifull 2 Cor. 1. 3
 and abundant in vs, euen so is
 the consolation through Christ
 also plentifull and abundant.
 For example: The holy Apostles
 were so strengthened, that they Act. 4. 13
 reioiced that they might suffer
 any thing for Christs sake.
 And at this present day, God
 sendeth more comfort, then all
 diuels & all the world are able
 to

to send heavynesse, sorrowe; and
discomfort.

God hel-
peth and
comfor-
teth tho-
rough his
word &
spirite.

Ma 28.20
Ro. 8.12.

Like as a captaine in warre
giveth his souldiers that are
vnder him a great courage, by
speaking manfully & comforta-
bly vnto them: Euen so God
wil haue his comfortable worde
daily to bee published and pro-
claimed abroad, to the intent to
incourage his souldiers, y^e fight
vnder his banner. And yet he is
not so satisfied that we would be
incouraged with bare & simple
wordes, but he himselfe is pre-
sent by vs with his spirit: which
spirite as a sure warrant and an
earnest penny, certifieth & affu-
reth our hearts of the grace, fa-
vour

nour, and aid of God. And thus
he comforteth and maketh our
hearts reioyce unfainedly, and
giueth vs wisdom, boldnesse,
and strength to skirmishe and
fight against all manner of ene-
mies, as well ghostly as bodily.

Although in Winter the trees
seeme and appeare not onely
unfruitfull, but also utterly Mat. 24
dead: yet the sun with his com-
ming, when the Winter hath
taken her leaue, doth so molli-
fy, resolue, & warme both the
earth it selfe and the trees, that
they bud out again, wax green
and bring forth fruit: Euen so
when the faithfull are esteemed
and seem as though they were
depry-

deprived & destitute of all helpe
and utterly forsaken : yet doth
the heavenly spirit of God ligh-
ten, warme, & strengthen their
hearts to al goodnesse.

Like as the young infant is
not able to go of himselfe, for ve-
ry tendernesse and lacke of
strength: but must be sustained,
holpen vp, and led wth the hand
of the nurse: And like as a sick
woman weakened with much &
long sicknesse, is not able to goe
one step, but some whole and
strong woman must take her
vnder the arme, guide, and leade
her, that she may go with them.
even so are we not able to goe
of ourselues. There is som kind
of

of sorrow and martyrdom, that
we tremble and quake for feare
when wee doe but heare of it,
much lesse were we able to suf-
fer & to beare it: but God in his
mighty hand & present power,
strengtheneth, sustaineth, and
preserveth vs. The spirit suc-
coureth and helpeth our weak-
nesse, and infirmities. And if the
Devill through his spirit doeth
digne and move the people, that
they are ready and willing to
all wickednesse & abhominatiō
though it cost them their lives:
why shold not God through his
spirit make vs as lusty and wil-
ling to all goodnesse, whatsoe-
ver sorrow or affliction we suf-
fer

Ro. 8, 11.

Why god
mitiga
teth il, or
sendeth
rest.

fer. Sometime God mitigateth
and easeth the punishments, y
men may the more easily over-
come them.

The Captaine giueth some-
time his souldiers libertie to
take their rest, ease, & pastime,
that they may somewhat refresh
themselves, & after ward fight
the more manlye and freshlye:
Euen so our spirituall Captaine
grauiteth oft times vnto his
Christians a certaine recreati-
on, ease and rest: whereby they
may refresh and reniue them-
selves, y they may afterwarde
handle themselves the more vi-
stantly in their spiritual affayres.
And sometime hee dischargeth

vs utterly of all maner of trouble and vnquietnesse, and restor-
 eth al our losses and hinderan-
 ces againe, and deliuereth vs,
 to our singular pzeeminence,
 praise, and commendation, and
 keepeth and saueth vs from all
 maner of misery & vnquietnesse
 in the time to come. And to per-
 forme this thing, god useth not
 onely his spirite, but also other
 meanes, as the angels, the stars,
 the elements, beasts, men, and
 all maner of creatures.

Psal. 104.
 Heb. 1, 7.

Like as a man of war hath a
 lust and courage to fighte, ha-
 uing diuers valiant seruantes
 about him, which will suffer
 him to take no wrong: Euen so

Dii.

the

Isa. 34, 7.
2 Kin. 6,
16.

the holy Angels do compasse vs about, and defend vs, that in all manner of affliction and aduerſitie wee are bolde and able to ſtand and continue valiantly.

1 Kin. 19,
6.

Helizeus ſaide to his ſon, Be not afraid. For they that are with vs, are more then they that are with them, &c.

Exod. 14,
22.
Joſue. 4, 8

The red ſea and the flood of Jordan withdrew themſelves, that ſ children of Iſrael might goe ouer drye, and neuer wette their feete.

Joſ. 10, 13

The Sunne and Moone ſtood ſtill for Joſues pleaſure, and neuer moued vntill ſuch time, as hee had ſlaine the five kings.

1 Ki. 17, 6

Eliſas was wonderfully fed of

of the rauens.

Through y^e hand of a woman,
the Israelites were deliuered
from a terrible and cruell hoste
of their enemies. And common-
ly God comforteth and deliue-
reth man through other men.

Ester. 7. 3.
Est. 8. 5. 6.
Est. 9. 13.
Iudith.
31, 8.

And specially this is a com-
fortable thing, y^e alfaichful and
holy Christians vpon earth
haue fellowshippe and partici-
pation together in all maner of
things both good & bad as well
one as another. And therefore
whēsoeuer I suffer any smarte,
paine, or sorowe, both Christ &
all true Christians suffer with
me. For the lord saith not, they
were hungry, and thirstie, &c,

D iii

Buc

Esai, 58

10,

Eze, 18, 7,

Mat, 25,

35,

Gal, 6, 2,

But he saith, I was hungry, & I was thirstie. And furthermore the whole congregation of Christ doth helpe me to beare my burden. For they that are the members of one body, take care and sorowe one for another. If the sole of the foote bee hurte, doeth it not grieue the whole body? Now S. Paule calleth all Christian men one body, and also one bread and one cup. And therefore all other faithful Christians haue compassion, and are heauy and sorrowfull for me, & whatsoener is light vnto them is also light vnto mee. Take a manifest example by the godly prophet Ieremie : which com-
plained

plained soze and was in much
distresse, when hee had no other
cause but that the Jewes his
countrey man were so euill
handed and viced.

CHAP. xxv.

Examples of the helpe and aide of God.

TO this ende and purpose
ought we to consider, and to
call vnto minde the examples
both of the old and newe testa-
ment. If God had euer forsaken
his faithfull elect in their trou-
ble & need, then might we haue
a iust and lawfull excuse to mi-
strust him. But for as much as
none, that euer sought vnto god,
was forsaken of him: ought not

Psal. 37. 8

That

that

that to comfort and strengthen
vs, that he will also mercifully
stand by vs in all our neede and
necessitie?

Gen. 7, 1. The godly man Noe, with
his sonnes and sonnes wiues
were preserved of god through
an Arke or a ship, when as the
whole worlde beside was de-
stroyed with the sin-flood.

Gen. 2, 15 Now if wee w Noe beleue
in the blessed seede, so shall wee
also with him bee reputed for
vertuous and good before God,
and be preserved as he was.

Gen. 19, 15. Lot was also deliuered from
the plague and punishments
of the Sodomites.

Jacob was faine to flee from
his

his brother Esau, and to suffer
great wrong and iniurie of his ^{Gen. 37.}
father in lawe Laban, and yet ^{28.}
he was neuerthelesse blessed &
preserued of God.

Joseph was sold of his bre-
thren, because hee would not
commit filchinesse and abhomi-
nation with his masters wife, ^{Gen. 39.}
was cast into prison: but God ^{7, 20, 21,}
deliuered him, and exalted him
to high honour.

King Pharao threatned Mo-
ses very sore, and the children ^{Excd, 14,}
of Israell also themselves wold ^{11,}
haue stoned him to death: but
God preserued him vnder his
protection.

Unto the children of Israell
God

Ex. 16. 13.
Exo. 17. 6

God gaue water out of an hard
rock of stone, and breade from
heauen, and quails, and other
necessarie things for the com-
fort of their necessitie wonder-
fully in the wilderness,

1 Kin. 19.
Ezc. 32.
21.
Dan. 6. 23

How grationly did God pre-
serue King Dauid and Ezechias
in their trouble and necessitie?
and also the prophets, Ezechiel
& Daniell, among the heathen?

1. Mac. 2.
28.

And likewise defended hee Iu-
das Machabeus, with other at
that time. Fortie men had made
a solemne vow, neither to eat
nor drinke till they had killed
Paul: but God did not suffer
it to come to passe. These and
other like examples are writ-

AA 23. 12

ten

ten for this purpose, & we should
giue like iudgement, and haue
like opinion of other like exam-
ples, which are not expessed.

Besides this, it is also euident,
& hath bene marked, that some-
time such as haue bene the most
timorous, weake, and fearfull,
afterwarde being strengthened
in faith, through the might and
power of **G D**, haue suffered
martyrdome, banishment, and
death most willingly and ioy-
fully: and also haue comforted
boldly such as haue suffered in
them, euen againste the nature
and disposition of the flesh of
man. Yea there is not one of
vs all, but haue oft felt & proued
the

Psal. 3, 5,

the helpe, protection, and aid of
God. For who can make his
boast, that he himselfe did helpe
any thing at all to the matter,
when he was formed in his mo-
thers wombe? Of the which
matter read David. Who hath
kept vs hitherto, while wee
haue beene asleepe? Who hath
sorrowed and taken care for vs,
when we haue laughed or take
our pastime, or else done some
other thing, and neuerooke
thought y^e least moment for our
selues? It may well hap that
God may sometime suffer vs to
swim, but hee will neuer suffer
vs to sinke or to drowne. To be
short, if there were not so many
exam-

examples befoze our eyes, if we would but looke a little backward, & consider how wee haue passed and auoided the time that is past. which surely hath bene alwaies full of great perils and dangers: whether we will or will not, we shalbe compelled to confesse and graunt, that y^e mercifull goodnesse of **G D D** hath bozne vs in his bosome, and hath preserved vs from diuers dangerous perils, ouer and aboue all that euer we coulde thinke, imagine, or deuise. Now if **G D D** hath thus holpen and deliuered vs many and diuers waies, without any labour or studie, of our selues, yea, without any manner
of

of care or sorrow of our partes,
 when as wee neither knewe nor
 thought that hee was present to
 vs, we must needes be very ob-
 stinate, dull, and mad, if we doe
 not from henceforth, in any ma-
 ner of trouble or necessitie cast
 our sorrow vpon him, and suffer
 him to care for vs. But wee in
 such case, of shame, beginne to
 doubt and feare, least hee hath
 already forsaken vs, or wil from
 henceforth giue vs ouer.

Psa. 55, 22

Mat. 6, 25

Lu. 12, 32

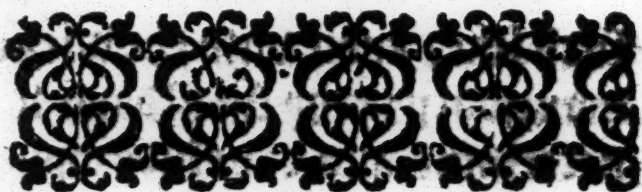
1 pet. 5, 7

Item, if God of his naturall
 loue, beneficialnesse and free li-
 berality giueth here in this trā-
 scope life, health, strength, ri-
 ches, wealth, friendship, po-
 wer, authoritie, honour, and
 such

such like, euen vnto the wicked
 & vngodly: why should not wee
 determine and conclude vpon
 the same, that he will deale and
 distribute a thousand times high-
 er and greater benefites vn-
 to the godly and right faithfull
 Christians, although they nei-
 ther see nor receiue those giftes
 at that present instant? Besides
 this, the Lord also comforteth
 vs: If God take care for the
 foules of the ayre, & the flowers
 of the felds, and prouideth nou-
 rishment & clothing for them:
 surely he will deale as faithfull-
 ly with vs men, which excel ma-
 ny waies the foules of the aire,
 & grasse of the field.

Lu 12, 24
 Mat. 6, 28
 Mar. 10,
 29.

The



The third and last part of this booke.

CHAP. xxy.

We must direct our faith, hope, and confidence towards God,

Hitherto hath it ben declared, that the very right & true helpe, succour, and comfort resteth in God through Christ, and for his sake: now shall it consequently bee taught, howe wee should order and behaue our selues againe with faith, hope, prayer, repentance, amendment of life, and patience, that

that God may participate, distribute, and extend his grace and mightie mercifull hand toward vs.

First of al, although we must utterly despaire of all maner of helpe, and succor of man, & can in no wise deuise, or imagine what way, or after what sorte God will or may helpe or aide vs: yet notwithstanding we must utterly resist, and banish al maner of heauy, sorrowful, and desperate fancies & imaginations of the minde, & giue no place vnto them, but conceiued fastly this sure trust and confidence in God, that he both knoweth and will take and bly the right

R

time

time, measure and meanes to
helpe vs, and will valiantly and
gloziouſly deliuer vs. Let vs
cōmit all together toyfully and
boldly without feare vnto God,
and let his mercy and gracious
goodnesſe moze reioyce & com-
fort vs, then all the miſery and
ſorrow vnder heauen, vpon earth,
or in hel, may feare vs. Yea, we
neede to care and ſorrow, for no-
thing ſo much as for this, that
we be not too carefull & ſorrow-
full for our ſelues; as though
God had giuen ouer al his care
& ſorrow for vs. For like as y^e go-
uernor, father, or good man of
the houſe taketh all y^e care and
ſorrow vpon himſelfe, how hee
shall

shall finde, feed, and sustaine his family, and the household seruants ought to loue their masters, to haue a good trust and opinion of them, and also to laboꝝ & to do such seruice as they are appointed vnto, faithfully: Euen so all maner of care and sorow we foꝝ vs belongeth vnto God, and our parte and duety is no moꝝe, but to trust and beleeue in him, & to serue in what vocation and condition of life, wheteunto wee are called & appointed of God, faithfully.

Now, if God be most victori-
ous and inuincible, & his deere
beloued son also an euerlasting
strength that can neuer faile a-

ga.

Rii

gaing

Eph. 3, 17

2 Pet. 5, 10

against the diuel and the world:
 and again, both Christ and God
 himselfe through faith are ours
 and dwell in vs: then is there no
 cause why the faithfull Christē
 man should feare either his
 owne feeble flesh and bodie, or
 his weake & impotent age, nor
 yet the whole power of the di-
 uel, though he be armed & wea-
 poned with a thousand thousand
 crafts and subtilities. For if so
 be that in God be all maner of
 ioy, blessednesse, & felicity: and
 we through faith do proue and
 finde him a gracious and mer-
 ciful God vnto vs: then may we
 lawfully reioyce in God, euen
 in the midst of the highest so-
 rowe

row and aduersity that can be.

Witness: There shall none bee
confounded & put to shame that

Pla. 25. 3
Pla. 55. 22

hopeth in thee. Cast thy care and
sorrow vpon the Lord, & he shall
defend and sustaine thee: What

can bee thoughte or imagined
more sweete or comfortable? For

example: The heathenish wo-
man of Canaan, all hope and

Mat. 25.
23. 26. 27

comfort in the remedy and coun-
sell of man set aparte, desireth

helpe and succor of Christ. And
although the Lord giueth her

at the first a rough and sharpe
answer, yet she is nothing aba-

shed, nor will shee so bee answe-
red: Euen so hold thou on like-

wise wth the heathenish woman,
Riii say.

saying & crying still: O thou son
of David haue mercie vpon me.
And so shalt thou heare at length
this comfortable gospel and ab-
solution: Thy faith is great, bee
it vnto thee, as thou desirest.

S. Bernarde sheweth verie
comfortable what a faith hee
had in these godly words.

O LORD it is much better for mee to
suffer trouble, so that thou only maiest bee
by mee, then to rule and liue pleasantly and
costly without thee. It is better and more
pleasunt vnto mee to be in an hote burning
and flaming ouen with thee, then to bee in
heauen without thee.

And who did euer truste in
the Lorde, whom hee at length
forsooke? Besides all this, al-
mighty God commandeth that
we should hope, trust, and looke
for

for helpe at his hand. Which
hope bringeth with her a miti-
gation & easement of the smart
and sorow. I hope in the Lord,
therefore shall I not fall. Hope
thou onely in God, so shalt thou
bee holpen. Hope is neuer con-
founded nor put to shame.

Ps. 27. 14.
Psa 28. 7.
Rom. 5. 5.

CHAP. xxvi.

Of prayer in trouble and aduersity.

The holy scripture teacheth
vs, in all maner of necessi-
ties as well bodily as ghostly,
to call vpon God, and to fly vn-
to him. And here doeth it profite
very much, if one be mindfull of
another in his prayer. But
what should a man prayefor?

R iiii

F iiii,

The first
thing to
be praied
for.

First, and most specially for remission of his sinnes. For when we haue once obtained of God pardon of our sinnes, then certainly shall the sicknesse, aduersity or punishment either clearly cease, or else through the gracious wil and goodnesse of god, it shall rebound to the furtherance of our saluation.

The rule
of praier
for helpe
and deli-
uerance
in sicknes

Secondarily, we must also pray either that God will helpe and deliuer vs, not after the deuise & fantasie of our own braines, but after such wise as shal seeme vnto his godly wisdom: or else that he wil mitigate & ease our paine and punishment, that our weaknes may not utterly faile
and

& sinke downe to the bottom.
Like as a sick person, although
he doubt nothing of the fatchful-
nesse, honesty, and tendernesse
of his Physicion or surgeon to-
wards him, yet for all that des-
recth he him to handle his wound
and to dresse him as easily and
tenderly as is possible for him:
Euen so in like maner may wee
call vpon God, that if it bee not
against his honour & gloze, hee
wil vouchsafe to giue some mi-
tigation and easement of the
paine. And specially let vs de-
sire of him to grant vs strength
that we faint not, nor bee ouer-
come with the feare or great-
nesse of our sorowe or greefe,
where

whereby wee might forsake him
and fall into some wickednesse:
but that we may rather, after
the example of the holy Mar-
tyres, suffer death, and most in-
tolerable torments, then either
to forsake and denie our faith,
or else to do any maner of thing
against the will of god. And it
is very expedient for vs to pray
with the lost and desperate son:
I am no more worthy from
henceforth to be called thy son,
make mee as one of thy hired
seruantes. I will gladly with
all my hearte haue sorowe and
trouble vppon earth, euen as a
labouring seruāt that goeth for
his hire, so that thou wilt but
suffer

Lu. 15, 17

suffer me to dwell and remaine Ma. 21. 27
 in thy house for ever. But nowe Ma. 11. 12
 howe should we pray? S. James
 in his first chapter teacheth vs
 y^e we should pray in faith with-
 out wauering, & nothing doubt Iam. 1. 9.
 but that god doth mercifully
 heare vs. We must continuallie
 looke vpon the promise of god,
 and haue that alwaies before
 our eyes: that wee doe not onely
 seeke help & remedy at his hāds,
 but also hope & looke sorely for
 it, committing both body and
 soule with a good wil vnto him.
 Call vpon mee in thy neede, and Psa. 50. 15
 I will helpe and deliuer thee, &
 so shall thou praise mee. Let
 him cal vpon me, so wil I heare Psa. 91. 15
 him

him. I am with him in his trouble, I will deliuer him out, and bring him to honoz. And againe, Verily, verily, I say vnto you, **Io. 14. 13.** whatsoeuer you shall pray for vnto y^e father in my name (that is to say, in the trust and confidence vpon my merites) he shall giue it vnto you. For example when Moses held vp his hands **Ex. 17. 12** vnto God and prayed, his enemies, the Amalechites, were overcome. The two blinde men, which did cry after the Lorde, **Mat. 9. 27** Oh sonne of Dauid haue mercy vpon vs, were heard. Of such like examples are the gospels full. Item, in trouble and aduersity we ought to praise God, &

to

Mat. 9. 27
Praise &
thanksgi-
ning to
God.

to giue him thanks that he hath
 not forgottē vs: but through his
 fatherly visitation calleth and
 draweth vs vnto him, and gra-
 ciously helpeth vs to beare all
 maner of burdens. Euen so did
 Paule in his aduersitie praise
 God: Praised be God y^e father
 of our Lord Iesus Christ, the
 father of mercy and God of all
 consolation, which comforteth
 vs in all our trouble and afflic-
 tions. 2 Cor. 1, 2

CHAP. xxvi.

Repentance and amendment of life in trou-
 ble and aduersitie is necessarie,

NOW there must goe with
 all this, repentance, bea-
 uinesse, and sorow for the
 sinnes

finnes which we haue commit-
 ted in time past, amendment of
 life, the loue of God, the feare
 of God, all vertue & godlinesse.
 Manasses was sorre and peni-
 tent for his wicked life and cru-
 ell tyranny: and therefore did
 God deliuer him out of the hãds
 and captiuitie of Babilon, and
 restozed him again to his king-
 dome of Israel. By Ionas was
 it preached & proclaimed vnto
 the great citie of Niniue, that
 God shoulde destroy and ouer-
 throwe it with ~~xxx~~ .40. daies. The
 Niniuites beleued this procla-
 mation and preaching, and be-
 gan to repent and amend their
 liues with a great and a singu-
 lar

2.Ch 33.
 12, 13.

Iona. 3. 4.
 5.

lar humblenesse & submission ,
 and so God of his mercy spared
 them. Now is Gods mercifull
 heart nothing diminished: if wee
 doe as the Ninuities did, he both
 can and will pardon and spare
 vs, as he did them.

Esa. 59. 1.

Num. 11. 2

Esa. 50. 2.

CHAP. XVIII.

Christen and godly perswasions and exam-
 ples out of the worde of God, to mooue
 men vnto patience in affliction and ad-
 uersitie.

Among all other vertues
 in aduersitie, patience is
 most necessarie. Not such a pa-
 tience, as to suffer all things to
 passe, whether they bee good or
 bad, right or wrong, setting all
 on fire and seauen, but when we

are

The true
patience.

are in trouble and aduersitie &
cā auoid it by no lawfull meane
(whereas after the desire & lust
of the flesh, we would murmur,
forsake, and giue ouer both God
and all maner of righteousness)
then to resist and strue against
our afflictions and sorrowfull
thoughtes: and as a man would
say, to sparre vp, and to capti-
uate & subdue our natural eies,
wit, and reason, vnder, and vn-
to the obediēce of God, yeelding
and submitting our selues vnto
him, suffering whatsoener it bee
with a good and ready wil (euen
though it were most bitter and
cruel death) rather thē we would
swarue from the word of God,
yea

yea, and mozeouer to praise god
 and to giue him thanks, that
 he will vouchsafe so fatherly to
 visite vs, and that hee hath not
 forgotten vs. This is called a
 right Christian patience. For it
 is Gods precept and commaund-
 ment that we should not mur-
 mur nor grudge against him,
 when he chasteneth vs, but that
 wee should submit our selues
 most hūbly vnto his holy will:
 and after a certaine manner to
 wish, that is to say, willingly
 to suffer and heare such punish-
 ment & correction, whereby we
 remaine and continue obedient
 vnto his godly righteousness.
 Murmur not, as certaine mur-

We must
 be content
 the will
 of God
 be done
 in vs.



mured

Nu. 21, 6.

1 Cor. 10.

8.

mured and were destroyed of the
 destroyer. Wherefore we ought
 to shewe patience in all things,
 as a point of our duety. And it
 is a greuous sinne to murmur
 and grudge against the iudge-
 ments of God, and to resist and
 strue against Gods will. And
 God doth not onely command
 patience, but also is himselte
 patient & long suffering: which
 destroyeth not at once y^e whoze-
 monger, the extortioner, and o-
 ther such like wicked and dam-
 nable people with a lightening
 or thunderbolt, although his
 holy and straitte righteousnesse
 requireth no lesse. Hee giueth
 time and space sufficient for the
 man

man to repent and returne to grace again. Hence Paul saith, dost thou despise the abundant riches of his goodnesse, his patience and long suffering?

Knowest thou not that the goodnesse and gentlenesse of GOD calleth thee to repentance? According vnto this godly example, though it be so that we must suffer somewhat against our wil, and contrary to our mindes and affections: yet should wee not murmur and grudge, but amend our liues, and patiently looke & waite for better. And specially the vnspokeable fidelity & loue of God towards vs ought lawfully to moue and perswade vs

Si.

co

How the
patient
honoreth
and the
murmur-
er disho-
noureth
God.

to suffer God to worke with vs
euen according to his will and
pleasure. For, by this meanes
we giue God this honour, that
he doth vs no wrong nor inu-
ry, but disposeth all things most
wisely, and will direct them to
a good ende. On the contrarie
part y vnpatient man murmu-
reth and grudgeth against God,
and is angry wth him: as though
his iudgements & workes were
not iust & right, forasmuch as
the wicked & vngodly line in
pompe, pleasure, and all disso-
lutenesse, and the vertuous and
godly, in aduersitie, sorowe, and
miseric. He may peraduenture
fancie & imagine with himselfe,
that

Ps. 37.7.

that God ouerchargeth his
faithfull childzen, & will suffer
them to remain in peril, necessi-
tie, & danger, and will not heare
them. And thus is he so poyso-
ned with bitternesse and obsti-
nacy, that he beginneth to hate
and to blaspheme God in hea-
uen, & seeketh vnlawfull means
to helpe and remedy himselfe:
like as Saul did, running af-
ter witches nnd southsaiers.

1 Sa. 28.7

Wherefore let euery Christian
man take heed, that no such ra-
uing fiercenesse and bitternesse
come vpon him, or at least that
it remaine not long by him: but
in such temptation let him fight
manfully, as in the face & sight

of the beauenly captaine, which
 both seeth & knoweth al things,
 & also most faithfully receiueth
 his souldiers, and as it were a
 fellowe, and one among them,
 and will recompence all their
 labour and trauell a thousand
 fold in life euerlasting.

an exam-
 ple of
 Christ.

Mar. 16,
 25.

Moreouer we haue an euident
 and perfect image and spectacle
 of patience in the Lord Iesus
 Christ, as hee himselte poin-
 teth vs vnto himselte, saying:
 whosoener will followe me, let
 him forsake himselte, and take
 his crosse vpon his backe, and
 follow me. When his vnspeake-
 able martyrdome and passion
 began, he prayed: O Father, if
 it

it be possible take this cup from
 me: but thy will, and not mine
 be don. Where did he euer once
 murmur or grudge, or cast out
 so much as one vntoward and
 vnpatient word, when hee was
 mocked and scorned, scourged
 and beaten, and most cruelly
 misordered and dealt withall?
 Print this well & surely in thy
 mind, that he did pray, vpon the
 crosse, for his greatest enemies,
 and saide: Father forgive them
 for they knowe not what they
 doe. If he through his heauenly
 and diuine might & power had
 rid himselfe of all his paine, so-
 rowe & danger, and that wee in
 our sorowe, anguish, & necessi-

Ma. 26, 39

Mar. 14.

32.

Luk. 22.

39.

Ioh. 8. 28

Esai. 53. 4

39. 5. 8.

Lu. 23. 34

Act. 7. 60

tie, had not felt any heauenty
 strength nor power from God,
 then could we not haue comforted
 our selues at all with our
 sauiour Iesus Christ. But hee
 would not put off his bitter pas-
 sion through his almighty pow-
 er, but rather overcome it tho-
 rough weakenesse. Now then if
 hee, whom all angels and crea-
 tures in heauen and earth doe
 behold & looke vpon, yea whom
 they all must serue & feare, doth
 suffer innocently undeserued,
 with all patience and meeknesse
 more then euer anye Christian
 man was attempted with : it
 ought lawfully to make euen
 an heart of stone or iron to yern
 and

psal. 27. 9.
 He. 1. 3. 3
 4. 50

and melt, & to take these small afflictions (well deserved) most patiently and willingly, and to suffer & beare them most meeke-ly. And this practise did the ho-ly elect of God in the old time not onely inculcate and teach with words, but also expresse & perfozme in deede. It was an heauie crosse vnto Abraham, to slay and offer vp his most deare sonne: and yet hee with all patience shewed himselve obedient vnto God therein.

Example
of the ho-
ly fathers
& Saints
in pati-
ence.

Gen. 22. 2

And Isaac, perceiuing that it stood vpon his life, and that hee should die, we read not that he did resist, nor once open his mouth against it.

Gen. 22. 7

Jo.

Ge, 7, 28 Joseph, when he was deliuered
of his brethren vnto the hea-
then, which were straungers
vnto him: yet he forgaue it his
Ge, 45, 5. brethren, & did them good for it.

Exo, 17, 4 Moles being reuiled of the
Israelites, as a deceiner and a
betraye, yet had such compas-
sion on them, that he prayed for
them, saying; O Lord, either
forgiue them, or else wipe mee
out of thy booke. Here he is wil-
ling and ready, to take all the
Israelites finnes and offences
vpon himselfe, that God should
Rom, 9, 3. punish him for them.

1. Sa, 18,
12. David was faine to be a ba-
nished out-cast a long time, & to
flee euery where from Saul:
whom

who notwithstanding he might
 once as easily haue destroyed &
 killed, as he might haue eaten
 a bit of bread. And after that,
 he was put to flight of his owne
 sonne, & yet said patiently: If I 2 Sa. 13,
 finde grace and fauour before 14.
 God, then will he restore me a-
 gaine: But if he say, I haue no
 pleasure nor delight in thee, be-
 hold here I am, let him do with
 me, as it pleaseth him best.

Job, the spectacle of patience, Job. 1, 21
 being full of sores in his bodie,
 spoyled of his goods, and depri-
 ued of his children, saide thus;
 God gaue it and God hath ta- Job. 13, 15
 ken it againe, the name of the
 Lord be praised. Furthermore
 hee

he saith: If he should kill me, yet will I put my trust in him.

Matathias in the very highest perill and daunger of his body and life, at such time as they would haue compelled & forced him to idolatrie, made his answer vnto the seruantes and ministers of Antiochus: We will not swarue nor departe from our faith, neither to the right hand nor to the left.

1 Mac, 2,
22.

AA. 5.

The Apostles did reioice that they were worthy to bee scourged, beaten, and reuiled for the name of Iesus.

We should learne to cry with Ro. 8, 38. Paule: I am sure that neither death nor life, neither heighe
nor

nor depth, nor any other creature can separate vs from the loue of God, which is in Christ Iesus our Lord.

After the time of the holie Prophets and Apostles, many thousand martyrs (among whom diuers notable matrons, chaste virgins, & other young people)

1. Mac. 2:

37.

2. Mac. 6.

10. 11. 16.

18. 19. 20.

30.

did suffer most greivous torments and afflictions for the truethe sake. But nowe here might some man object & say:

It is no maruell that the holie Saints did suffer ioyfully and boldly: for they did suffer innocently, vnworthily, & without deserte: but as for mee, I must needs complaine that I am a

wret-

wretched sinner, and that which I suffer, is for my desertes and sinnes: so that I suffer worthily. And therefore my crosse and affliction can in no wise be compared or likened vnto the crosse of the holy Saints &c. This obiection may be answered in fewe wordes.

Iob. 4, 17

18, 19. &c

Iob. 13, 19

Isay. 14, 32

2 Pe. 2, 32

Apo. 20, 4

The holy Saintes every one of them, concerning themselves & their owne nature, were miserable sinners: but againe they were holy & righteous through Iesus Christ, which hath distributed and giuen vnto thee also through true faith, his holinesse and righteousness.

Furthermoze these two vertues

tues, true faith, and Christian
 patience, are so nigh of affini-
 tie, and so annexed and knit in
 fellowship together, y^e alwaies
 the one helpeth the other.

Faith is stirred vp, exercised,
 put in v^{se} and p^ractise, and re-
 ceiveth increasment and moze
 strength, through patience in
 sorow and affliction: when as
 we, for Ch^ristles sake, doe both
 desire and also waite for helpe
 and strength of **G D D**, against
 our nature, which can nothing
 but doubt and despaire, and also
 against the weaknesse of the
 flesh, against the temptations of
 the deuill, & against y^e assaults
 of the world. And againe, pati-
 ence

Faith hel-
 peth to
 patience.

ence is exprested, proued and made stronger thorough true faith. For whosoever knoweth and is fully perswaded that hee hath a gracious and mercifull God, with whom after this miserable life, he shall liue euertlastingly: the same shall suffer all manner of trouble & aduersitie patiently, christianly, and thankfully. Againe, through faith in Christ we are set at one and reconciled with God, and assured of his grace, mercie, and fauor, for Iesus Christs sake and the merites of his passion. For example, David, forasmuch as he beleued truely and stedfastly in God, spake boldly wth a courage.

God

Ro. 4, 20.

Gal. 4, 4.

Ephc. 2, 5.

God is our hope and strength,
a very present helpe in al our so-
rowes and necessities that haue
assaulted vs. Therefore will we
not feare, though y^e world should
sinke, & though y^e hills should bee
carried away into y^e midst of the
sea. &c. Yea every christia man
(if it were possible) should be co-
tent to lose a thousand bodies &
lines, if it were for none other
thing, but y^e hee hath heard, cas-
ted & beleued the holy Gospell.
But for any man to bee impati-
ent, & so to remain, it is an eui-
dent tokē, that the same person
never had any true faith: or else
if he had, that it is quēched and
gone againe. For impacience,

Psal. 46. 1.

C.

fal-

Prayer
helpeth
to pati-
ence.

Mat. 6. 10
Luk. 11. 2

falleth vnto murmuring & diso-
bedience against God, & begin-
neth to hate God, and to blas-
pheme him. Also christian pray-
er is a great help & furtherance
to patience. For in prayer wee
desire the sanctification of the
name of God. Now is the name
of God most praised & sanctifi-
ed, when we, being in the highest
danger & necessitie, do depend &
hang vpon God (through fayth
and patience) as vpon one that
will dispose all things well, and
to a good end. Againe, in prayer
we desire that the kingdome of
God may come vnto vs. Now,
if God will confound & destroy
in vs the kingdome of the deuill,
and

& of the flesh, or else would bet-
 terly lead and draw vs into his
 godly and heavenly kingdome
 through the crosse, were it not
 as much as to pray against our
 selues, if we shoulde be impati-
 ent vnder the same? Wee praye
 likewise, that Gods will be don.
 Nowe, if it bee Gods will that
 we shoulde haue sorrow, trouble
 and aduersitie vpon earth, how
 dare or can wee resist or grudge
 against his will?

CHAP. xx. x.

Examples and causes, taken out of naturall
 things and of heathen men, whereby man
 may be moued to patience in aduersitie.

If there were no holye scrip-
 ture at all, yet might a man
 see

of his owne reason take exāple
 of brute beastes, of naturall
 things, as the body and soule, &
 the naturall partes vnto them
 belōging, also of heathen men,
 Jewes, and handicraftsmen,
 and of all manner of states and
 degrees of men, and likewise of
 the Angelles, and of the diuell;
 wherby they might conclude &
 learne, y they ought to behaue
 themselves patiently, boldly, &
 manfully in aduersity or misfor-
 tune. A lambe or a sheepe is led
 vnto the slaughter, & neuer cri-
 eth nor openeth the mouth, but
 suffereth & abideth it patiently
 and meekely: euen so ought the
 holy elect of God, when they
 are

Exāples
 of brute
 creatures
 & naturall
 things.

are accursed and reuiled, not to Math, 5
 curse or reuile againe: whē they
 are smitten, not to smite againe,
 but to suffer all manner of smart
 and paine, & not once to bleaue
 or to open their mouthes against
 it. Our body is but very wormes Iob, 19
 meate: and if we could bestow p²⁶
 same to p^h hono^r of our redeemer
 & saviour Christ, ought wee not
 to be glad and to reioyce, if wee
 might so do? Like as they p^h are
 sicke & diseased can bee content to
 suffer & abide many of the mem-
 bers of their body to bee cut off,
 & to be burnt, so that they maye
 be any thing releued and eased
 thereof of their greate smart &
 continuall paine, which in yes

but tranſitory & be made whole
& ſound againe: Euen ſo ought
we glady & willingly to ſuffer
our Lord God, & to be ſtill and
quiet, when hee ſendeth vs ad-
uerſitie, whereby we may be re-
leased and diſcharged of eternal
paine, & obtaine health, bliſſe, &
ſaluation for our ſoules. If thou
canſt conſider the order & courſe
of nature that is naturally writ-
ten in y heart, thou ſhalt thereby
learn & conclude, y a man ought
to be ſo ſtrong and ſteadfaſt, that
hee ſhould not be moued by any
ſmart, paine, or other temptati-
on, to doe any thing that is un-
ſeeming or againſt honeſty. And
out of this honeſtie, wrought &
planted

planted in nature, sprang y learning & examples of the wise and notable Heathen men, which wee call Philosophers: among whom this was a common prouerbe & sentence: Beare & forbear. The first word whereof teacheth vs, y we should suffer the crosse patiently, and to be still and meeke when we are visited therewith. And the second signifieth, y wee should hate, flee & auoid all manner of examples, words o: deedes, that might giue any manner of occasion to any euill. Aristotle in his booke of maners teacheth, y felicity & blessednesse consisteth not specially in health of body, in aboundance of goods, o: in

Et liii. word.

worldly honoz, dignity, and estimation, but rather in the exercise & practise of vertue. Out of the which it followeth, that a man who is vertuous, maye bee blessed, though hee haue neuer so much trouble or aduersity. And he reckoneth and taketh trouble and aduersity for the very matter & occasiō, whereby vertue is most stirred vp & exercised, & wherein it doth most shine & appear. And the same Aristotle also compareth an honest & vertuous man to a good captaine. For like as a good captaine leadech & ordereth his host, according as the occasion requireth: Euen so a vertuous mā behaueth himselfe
pa-

patiently and well in aduersitie,
and maketh the best of it. The
Stoicks did teach plainly, y^t it
was not to bee recond an euill
thing for vs to liue in pouertie,
sicknesse, and miserie: but this
onely to be euill, to forsake ver-
tue & shewe any point of disho-
nestie. Cicero, one of the moste
notable and excellent Romanes
writeth thus: Remember & per-
suade this to thy selfe, y^t besides
sinne & dishonesty, nothing can
happen to a man, whereat hee
ought to be astonied or abashed.
And accoꝝding to this example
did one heathē man oft comfort
another, by al maner of circum-
stances of things, as these folo-
wing

wing & other. It becometh not
a man to weep and waile like a
childe or a woman. And Seneca
writeth thus: it is easier to sub-
due and overcome a whole na-
tion, then one onely man. Item
thou art no more a childe of a
year, but thou hast age & yeares,
and therefore more is required
of thee then of a childe. Thou
hast ben brought up and instruc-
ted from thy youth, in godlye
wisdom and knowledge: the
same must thou now practise &
shewe forth. Before this time
thou couldst comfort & give good
counsel vnto other: do not ther-
fore now like y^e euill physicians,
which boast and pretend y^e they
can

can helpe other men, and cannot helpe theſelues. Before this time hitherto thou haſt ſhewed and behaved thy ſelfe manfully: therefore bee now like vnto thy ſelfe and go not backward. It were an vnſeemly thing to wax from day to day worſe and weaker and ſuch like. Although this doctrine of the heathen men in this and ſuch other points is to bee commended, yet the Roſes do make mention of many vnſeemly acts y^e they did: As this, that Coriolanus for deſire of reuengement, did war againſt his owne natural country. Alſo Cato and Antonius for ſozow and heavineſſe did kill and murder them

themselves. But the very reason
of man can discerne and iudge
that such things are against na-
ture, and against all vertue and
honestie. But the very right &
the most notable Heathen men
haue commended and set forth
patience, not only with words,
but also haue shewed the same
in example and deed. Among
the Grecians Aristides, an ex-
cellent vertuous man, being ba-
nished out of his countrey, did
take and suffer his misery very
manfully and patiently. Among
the Romans, Camillus and
Atilius Regulus were highlye
commended & praised for their
excellent patience & stoutnesse,
which

which they shewed in aduersity. Scipio could haue defended and reuenged himselfe of the seditions rebellid with force and strong hand: but of an excellene princely heart, hee went out of the sight of his enemies for a time, and suffered much trouble and iniurie of them, for the profite of his land: least he should giue them occasion to more bitterness and fiercenesse. Yea, we read of certaine women, as of Cornelia, which in affliction and aduersitie did shewe manly harts and great stoutnesse. But wee must allwaies marke the right difference betweene the Heathenth and the Christian
pa-

patience. As Socrates, in his aduersitie, did wonder at the vnrighteousnesse of men, and thought y^t it was but a chaunce and fortune, that hee was afflicted. But David knew and confessed, that his visitation and affliction came from God. Socrates, forasmuch as hee suffereth innocently and without a cause, hee cannot finde by his reason, that we should wish and desire punishment and affliction. But David (after a certaine manner) wisheth and desireth the crosse: for he knoweth that it is Gods will to testifie, and to open manifestly through the crosse and aduersitie, his wrath and

2 Sam.
24, 10.
1 Chro.
12, 17.

2 Samuel
24, 14.

4

and displeasure against sinne :
Socrates, in his manlye suffer-
ance and patience, neither de-
sireth, nor looketh for any helpe,
comforte or mitigation of the
affliction, from God . Yea, the
notable Cato, hearing y^e Pompe-
rius, being a good man, was
ouercome and subdued of Juli-
us, which was a wicked man,
began to doubt and to despaire.
But David in his patience and
obedience calleth vpon God for psal. 5. 1.
helpe and deliuerance, and is
certaine & sure y^e the almightie
Lord doth assist him for the ho-
ly & blessed seedes sake, whereof Ge. 3. 15.
y^e Heathen haue no knowledge,
nor vnderstanding, Thus by
com-

comparing the one to the other,
we shall finde and perceiue that
the doctrine of the Gospell is
more pleasant and acceptable,
& moueth vs vnto more thank-
fulnesse, towards the Gospel of
Jesus Christe: through whomé,
and by whose meanes wee ob-
taine a whole and perfecte
comfort. Nowe from the oulde
Ethnickes and Heathen men,
let vs descende and come to the
Turkes, Jewes, and to other
degrees of men. Many a Turke
and Jewe would suffer himselte
to bee martyred and tormented
most cruelly, rather tht he wold
deny or forsake Mahomet's re-
ligion, and his peruerse and
naugh-

naught by faith. And why should
not a Christian then much more
be content to suffer stoutely, if
needs should require, for his Chri-
sten religion and faithes sake?

A marchant man maketh far
voyages and great iourneys, and
ventureth body and goods, and
nothing is too hard and sore
for him, onely for worldly and
transitory gaine and lucre: and
yet his hope is uncerteine whe-
ther his chaunce shalbe good or
euill: and though he happeneth
neuer so well, yet hee bringeth
home nothing but fraile & tran-
sitory goods, which shall haue
an end. Now all we haue a long
voyage to make also, even from
earth

earth to heauen. And should not
we be as well content & prompt,
glad and willing to suffer all
maner of perils and dangers,
that may happen by the waye,
seeing that we haue an infalli-
ble and sure hope of eternal and
euerlasting richesse for Iesus
Christes sake?

A wayfaring man, that go-
eth from home, althoughe he
passeth many pleasant houses
and goodly meades; yet thin-
king altogether homeward a-
gaine, all such thinges doe no-
thing tempte nor greene him :
Euen so whensoever we haue
not all our pleasure and delight
here, let vs stablish our com-
fort

fozt and delight our selues with
our countrey and habitation in
heauen.

2. Cor. 5.¹

1. 2.

Phi. 3, 20.

21.

When a mā of an high and
noble birth, is contemned, and
misshandled in a strange lande
where he is not knowne, it grie-
ueth him nothinge so much, as
if the like shoulde happen vnto
him at home in his owne natu-
rall countrie. Now is our natu-
rall countrie in heauen: vpon
earth wee are strangers, and
pilgrims. Therefore we ought
the rather to suffer all thinges
patiently here, only y^e we maye
haue rest among y^e inhabitants
in our right eternall lande and
countrey.

Heb. 13.

14.

1. Pet. 1.

3. 4.

Phi 3, 20.

22.

A man of warre preparing
himselfe wth all maner of things
appertaining to warfare, though
his enimie bee neuer so strong:
yet befozgetteth all feare, and
neuer once thinketh vpon the
strokes and wounds, but onely
vpon the victo^{ry} and triumph:
and goeth his way and fighteth
manfully like a Giante against
his enemies, onely for wo^rldly
glo^{ry} and lucre: which thing
may rebound to the great scan-
der and shame of Christen peo-
ple, if they for the honour, glo^{ry},
and pleasure of God, should not
as promptly, willingly, & man-
fully fight against their host-
ly enemies for higher and grea-
ter

ter triumphe , lucre, and commoditie,

A plowman oz and husbandman goeth to the field, dongeth ploweth, soweth, and harroweth his ground, and hath much sorow therewith, and waiteth for fruit and profit thereof. By the same example doeth the ho-
 2Cor. 1. 2
 ly Apostle S. James moue and exhort vs to patience.

Turne a sower cornered stee,
 how thou wilt, & it wil alwaies
 stand vpright. Euen so howso-
 euer a right Christian be temp-
 ted and assaulted, hee will euer
 notwithstanding remaine vpright.

When a man plaiceth at the

W.iii.

ca.

tables, he can not alwayes caste that he would haue, but what-soeuer he hath caste, hee muste make þ best of it. To this game both Plato liken our life:

¶ There, happen many things contrary to our will, which we muste take and turne all to the best, and neuer despaire.

¶ When a little childe that can scarcely goe, chaunceth to stum-ble vpon a stone, he falleth downe by and by in the same place, and there lieth still, weeping and crying till some bodye take him vp. But people of reason and vnderstanding, muste not do like children: but must vse and endeno, themselves, what sicknesse

oz inconuenience so soener happen, by and by (so far as is possible) to heale, ease & remedy it.

A vertuous childe will not forsake his father in his neede oz trouble, nor an honest wife her husband and spouse, nor yet a faithfull seruant his maister.

Ecc. 3.
17.

And why shold we forsake God our father, oz Christ our spouse and heauenly Lorde and maister, in trouble & aduersite? Such as be many marchauntes ambitious and vaine glorious, fornicators, whozemongers, and murderers, care neither for shame nor for any thing els, and spare no labor oz travell so that they may bring to passe theyr

A.iii.

with

wicked lust and desire, & yet oft
times they misse also. And why
then should not a right godly
man be constant, painefull, and
patient in honest & good things?
as S. Bernard wytteth verie
well, saying: What a faintnes
sluggishnesse, and dullnesse is
this, that such as are wicked &
vngodly should be more seruient
to wickednesse and abhominati-
on, then wee should bee to hone-
ste and goodnesse? Yea, y they
should run more swiftly to the
diuel, & to death, then we should
to God & to life. Furthermore,
thy fearefulnesse and impatien-
cie is a great pleasure and com-
fort to thy foes, and a great be-
uinesse

uinesse and discomfozte to thy
friendes. For doubtlesse all that
with thee good, do reioyce in
thy strength and constantnesse.
Thinke also that thou sighest
in the presence of the holy An-
gels, which by the promise &
appointment of God doe dwell
with thee, and moue and exhoi-
ce thee to stedfastnesse; and they
reioyce, when thou continuest
stedfastte in goodnesse. And a-
gaine wee shoulde to the bitter-
most of our power flye and ab-
horre all such thinges as might
delight & reioyce the diuell. For
hee is the deadly arch enemye of
God, and of all mankinde. Now
this is the verge purpose of his
temp-

2. Cor. 4.

1. Pet. 5, 8.

temptations and suggestions,
 and all that he seeketh, that we
 when we are poore, should steal:
 and when we are sicke, that we
 should murmur againste God:
 and in warre, affliction and ad-
 uersitye, that we shoulde forsake
 our Christen faith and religion,
 Constantnesse, faithfulnessse, &
 steadfastnesse toward God and
 the churken church, both greene
 & displease him. Therefore wee,
 to reioyce the Angels and to
 greene the diuell, ought the ra-
 ther to be constant and patient
 in the midst of all aduersitye.

CHAP. xxx.

By what meanes patience may bee obtained
 and gotten. And once had, howe it may bee
 kept and increased,

Not-

Notwithstanding that wee
 knowe and perceiue that
 paffence is so profitable & fruit-
 full a thing vnto vs: yet we feele
 in our flesh a certaine misliking
 and grudge towards the crosse.
 Who can bee content and glad
 to see himselfe depriued of his
 life, honoz, estimation, goodes,
 childzen or wife? The remem-
 brance of the pleasure and pro-
 speritie þ we haue had in times
 past both so greene vs, that with
 Lots wife wee sighe and looke
 back after Sodoma. And with
 the childzen of Israel, wee luste
 after the fleshpottes in Egypte.
 And like weaknesse do wee also
 finde in the noble king and pro-
 phet

Gen. 19:
16.

Exo. 16. 3.

Psal. 77. 2

phet David, as he himselfe saith: Many say vnto my soule, he hath no God, my soule would receiue no comfort, my spirit is wahren weake & feeble. Item our Saniour Iesus Chryste in his innocent flesh, did shewe & declare the fearefulnes and anguish of the flesh, when as hee kneeling vpon the mount Oliuet, considering his passion and martyredome that was coming and at hand, & swette for sorow and anguish, so that the drops of his sweate gushed vppon the earth like drops of bloud, and he prayed vnto his father, that of it were his will, that cup might be taken from him. In like manner

Luk. 22.
44.

ner, being vpon the crosse, hee
 saide: My God, my God, why
 hast thou forsaken me? how long
 wilt thou thus deale with mee?
 But it is not to be understan-
 ded, as though Christ did doubt
 of his fathers fauour and grace:
 but the weaknesse of his flesh
 could haue bene content to haue
 suffered no more. Now like as
 the spirit far passeth and over-
 commeth the flesh in Christ: Mat. 16,
 Euen so must it doe in vs also, 41.
 that we haue more respecte vn- Mar. 14,
 to God, and vnto the life ever- 38.
 lasting, then vnto this woorme- Luke. 22,
 eaten flesh. And therefore now 42.
 will wee declare by most sure Gal. 5,
 and infallible reasons, by what 16, 17.
 meanes

Psa. 22, 1.

Mat. 27.

46.

Mat. 16,

41.

Mar. 14,

38.

Luke. 22,

42.

Gal. 5,

16, 17.

meanes and waies a man maye
maister and overcome his fleſhe
in the time of the crosse and af-
fliction: and ſo ſhewe & declare
true & perfect patience. Which
vertue (like as all other) hath
her firſt beginning and increaſe
of the grace, power, and ſpirit
of God, without whom we can
worke nothinge that good is,
neither yet reſiſt nor overcome
any euill. It is written: the vic-
tory conſiſteth not in the mul-
titude of men, but the power and
ſtrength cometh from heauen.
It is: I am able to do all thinges
through him, that maketh mee
mighty, which is Chriſt. Where-
fore, although my fleſhly reaſon
ſa-

1. Mac. 3.
19.

Phil. 4. 13

finketh, wauereth, and faileth
neuer so much: yet doeth God
continually preferre and byholde
my spirit that it doe not utterly
faile, but continue prompt and
willing, till such time as it may
be delivered & eased. But now
how should wee order & behaue
our selues that God may grant
vs his strength, and true pati-
ence and boldnesse? For soothe
thorough faith, hope, prayer, loue
trueneth, faithfulnessse, vertue and
godlinesse we may obtaine it of
God. First we must furnish and
comfort our hearts and mindes
with faith towards God. For
whosoener doth knowe perfectly
and is certaine that God which
is

is the Lord of all haps and mis-
 haps, of prosperitie and aduersi-
 tie, is pacified and reconciled
 with him, and that hee for that
 cause cannot be deppriued of e-
 ternall saluation: the same shall
 bee able to contentme and to de-
 stie all worldly honour, pompe, &
 lustes. And againe there can be
 no paine so bitter, sharpe, and
 greivous vnto him, y can bring
 him out of patience. In our
 Christen faith we confesse & be-
 leeueth the holy vniuersal Church,
 and we haue fellowship and
 participation with all Saintes
 and electe of God: and also wee
 confesse and beleue remission
 of sinnes, resurrection of the
 flesh

Faith
 worketh
 patience.

flesh, and life euerlasting. And
 Christ giueth vnto euery one,
 that hath faith, this absolution:
 Whosoener heareth my word &
 beleueth him y^e hath sent mee,
 the same hath euerlasting life,
 and cometh not to iudgement,
 but passeth through from death
 to life. Wherefore through faith
 a man obtaineth power, strenght,
 patience, constancy, and sted-
 fastnesse in all godlinesse.

Ioh. 5, 24

Ro. 5, 1, 2

Ro. 8, 26.

He. 10, 22

He. 11, 2

If strong and mighty ene-
 mies should come vpon thee,
 assault and besiege thee, & thou
 habdest on thy side one, whom
 thou knowest certainly to be a
 Lord, and to haue power ouer
 all thy enemies, thou mightest

¶

law-

lawfully bee bold and without
feare. Now haue wee (throughe
faith) Christ on our side, which
is Lord ouer all Lordes, which
hath full power ouer all fortune
and misfortune, prosperitie, and
aduersitie. Therefore thou must
not long thinke and looke vpon
the wickednesse of thy flesh, but
thou must stir about with the
faith: that is to saye, thou must
earnestly and diligently consi-
der the might and true loue of
Jesus Christ, which both can
& wil comfort, and reioyce thee
more then al misfortune is able
to discomfort thee, or to make
thee heauy. It is said to vs, our
enemie the diuell goeth aboute
like

like a roving Lyon, and seeketh
whom hee may deuour: whome
resist yee steadfastly with faith.

Item, S. James saith, that your Iam. 1. 3.
approued faith worketh pati-
ence. The holy and faithfull A-
postles did euidently declare,
that, according to the inwarde
man, it was a ioy and a comfort
vnto them to be beaten & scour-
ged for the Lords sake. Againe
all troubles and afflictions are
griuous by reason of our weake
faith, which is yet but little ex-
ercised, and hath not well and
fully tasted the riches and trea-
sure of the childre of God. Yet
notwithstanding no man ought
to despaire, though hee haue not

a perfect strong faith. It happeneth oft times, that that faith, being little & weak, in the time of necessitie and affliction, draweth backe, and is like to a brand and sparkle, that hath but a little fire vpon it: which the Lord Iesus will not quench but encrease, so that we doe but praye with the deare Apostles, & say:

Act. 4, 39.

Mar. 9, 24

O Lord strengthen our faith. But when a man is utterly destitute of faith, as he that knoweth of no other, nor of no better life then this, it is no marvel at all, though he despaire at length. Yea, y^e more hee trusteth in himselfe, or in any worldly or transitory thing, the more unable

able is he to resist and continue
 in trouble and aduersitie. For
 there is no right comforte nor
 succor in any maner of thing, Ag. 4. 29.
Ag. 5. 41.
42.
 besides the Lord Iesus. There
 are two kindes of hope: the one
 is of nature, and the other, com-
 meth of faith. The naturall
 hope is a speciall gift and bene-
 fit of God, which after a certain
 maner both helpe and comfort a
 mā that is troubled and vexed,
 that he do not utterly despatre:
 but in the middest of all aduer-
 sitie, hopeth that it will wchinge
 a while be better, & so waiteth
 and tarieth cill the aduersity be
 ouerblowne. Now if this natu-
 rall hope haue such a strengthe

Hope
 maketh
 men pa-
 tient.

and vertue, should not the other hope, which the spirite of God doeth newly inspire through faith, worke a much greater and perfecter patience and strength, that a man in the midst of his crosse should hope and waite for heauenly comforte and ayde of God for Christes sake? And although the naturall hope doeth ofte and manye times faile and deceiue, and is alwayes vncertain, yet this Christe hope doth neuer faile nor deceiue.

The husbandman considereth not onely his labour and trauel, and what tempest & mischaunce of weather maye fortune: but forasmuch as hee trusteth and
ho.

hopeth that the fruit shall waite
 and come forth when the time
 is, therefore he laboureth stoutly
 and with a good will: Euen so
 in the spirituall vineyard, under
 the yoke of the Lorde, the hope
 and trust of honoꝝ and rewarde
 maketh men patient & willing,
 and giueth them courage. If we
 hope foꝝ that thing which we see
 not, we waite foꝝ it through pa-
 tience. Furthermore, we must
 seeke vnto God feruently and
 without ceasing, through pray-
 er, that hee will giue vs a bolde
 and a strong spirit to suffer all
 things, and to continue stedfast
 vnto the end. Thus doing, hee
 will surely beare vs most grati-

Ro. 8. 25.

Praier
 helpeth
 to pati-
 ence.

Mat. 24,

13.

To heare
the word
of God
helpeth
to pati-
ence.

ously according to his promise,
and faithfully giue vs his spi-
rituall giftes, most specially.
When a man maketh his com-
plaint, and openeth his neede &
greefe vnto his special friend, he
feeleth a certain ease afterward,
so that his paine and greefe (by
rehearsing thereof) is somewhat
relieued, remedied and taken a-
waye: Much more comfort and
ease shall we receiue by telling
and opening our grief and com-
plaint vnto God. For man is
soone weary of our complaining:
But if we should spend y^e whole
daye in praying, crying, and
complaining to God, he would
loue, comfort, and strengthen vs
the

the more. Againe, to search,
beare, and learne the worde of
God, and for a man to exercise
himselke therein, is a great fur-
therance and helpe to patience.
For God hath not reuealed and
opened his word in vaine vnto
vs: but hath shewed and set be-
fore vs in the same most sweete
and louing promises and com-
fortable examples; y^e wee might
learne thereby his goodnesse,
faithfulnesse, and great louing
kindnesse, and so comforte and
strengthen our selues by the
same, in all maner of trouble &
aduersitie. For an example, the
holy word of God saith: In the
world ye shall haue sorowe and
trou-

trouble, but be of good comfort:
for I haue overcome the world.

Ps. 5, 1, 2.

Ps. 13, 1, 2.

Item, God is our hope and
strength, O Lord thou forsakest
not them that seeke thee, &c. Ma-
ny such godly promises and ex-
cellent comfortable sayings haue
we: which we ought to seek and
to fetch, though it were euen
from Ierusalem euen vpon our
knees, & neuer to cease lauding
& praising of God; yee in these
latter dayes hath made vs par-
takers of the eternall and infal-
lible comfort of our souls in his
word and gospell. Which word
is nothing but pure vertue and
life, as al faithful hearts do feele
and perceiue. And it ought no
other-

otherwise to bee receiued of vs,
 but as though we heard the ve-
 ry voice of God himselfe from
 heauen, speaking al such things
 as we heare out of the olde and
 new testament. Againe the loue,
 which wareth & springeth out
 of faith, worketh patience in ad-
 uersitie, constancy, and stedfast-
 nesse in goodnesse. Jacob serued
 seauen years for the damsel Ra-
 chel, and by reason of the hearty
 loue that he bare vnto her, the
 time was but short vnto him,
 and the daies that he serued for
 her, seemed but a short space. E-
 uen so whosoever loneth God,
 shall breare and take patiently
 whatsoeuer God layeth vppon
 him

Loue to-
 warde
 God, wor-
 keth pa-
 tience.

Ge. 29, 10

him and whatsoeuer hee suffereth for Gods sake, it shal be easie vnto him. Now sicknesse and other plagues do not happẽ vnto vs without the will & prouidence of God: therfore if we loue God hartilie (as wee ought to do, forasmuch as he is our mercifull father and wee his childre and heires) we cannot murmur against the visitation, nor bee discontent with it, but we shall rather runne after him through all maner of waies, be they neuer so rough, and shall contemne al things be they neuer so hard and greuous, and euermore please vnto him through thick & thin, until such time as we come

to perfect rest in him, according
to the example of the holy Apo-
stles and martyrs, whose love
toward God did mitigate and
ease all their sorrow, crosse, and
aduersitie. Item to giue almes,
and to exercise all kindes of ver-
tue and godlinesse woꝝketh pa-
tience, & that specially for these
two causes: first, because God
doth increase his spirituall gifts
in them, which do well vse and Ec. 35, 23
bestowe them. For to him that Ma. 25, 23
hath, shall more be giuen. And
secondarily, whosoever beha-
ueth himselfe godly and vertu-
ously, the same hath a better and
a more quiet conscience, and so
much more boldnesse and con-
fidence

2. Tim. 2.
10.

science, but yet only building & staying upon the righteousness of Jesus Christ. Item like as a souldier (first for fear of prison, and of the shamefull death, which he shold suffer if the battell should be lost: and again in hope of the high reward and excellent honoꝛ & renowne, if the victoꝛy go on his side) will fight the more boldly and lustily: Euen so every true Christian is stirred and prouoked to more faithfulness & patience, when he considereth the exceeding profit and commoditie of patience: and againe, the great hurt and discommodity of impatience.

Chap.

CHAP. xxxi.

The fruit, profit, and commoditie of patience,
as well corporall as spirituall.

Last of all, patience serueth to
the honour & glozpe of God,
and to the wealth and profite of
man both in soule, body, and in
transitozr goods & possessions,
and also in worldly honour and
commendation. For y^e faithfull
do resist & withstand their paine
and smart, & patiently without
any grudging suffer the Lorde
to deale with them according to
his owne will; not for any vaine
glory, nor for anye worldlye or
transitozre gaine or lucre, but
only and specially to shew them
selues obedient to God, and to
laude and praise him. As for ex-
ample,

ample, God was as highly praised and glorified when the three companions of Daniel suffered themselves so patiently & manfully to be cast into the hot burning oven, as he was by the excellent wisdom of Daniel, which hee declared in that hee coulde open vnto the king his dreame. Furthermore, the patient is lesse sicke, and when he is sicke, he is sooner whole againe. Whereas through impatience y heart is pressed, vexed, gnawed, consumed & eaten vp. A meere & a quiet heart is a helpe and furtherance to health: but an heauy and sorrowful minde, maketh y naturall strength to consume.

Like.

Like as the mothes do hurt the
garments, & wormes the wood:
Euen so doth sorrow and hea-
uinesse hurt the heart of man.
When a childe, being corrected
and punished of his father, suf-
fereth it patiently, his father
hath the more pitié vpon him,
and holdeth his hand, & cealeth
the sooner: but if the childe shew
himselfe froward, cry any thing
lowde, or murmur and grudge
against him, then is the father y^e
more angry & fearce ouer him,
& beateth him the more sharpe-
ly: Euen so the heauenly father
punisheth y^e patient man more
easily, & healeth him y^e sooner:
but toward them that murmur

against him, but he shewed him
selfe sharpe and fierce. The pa-
tient man Job obtained his
goods double againe, and was
plentifully recompenced of the
Lord euen here in this life. The
faithfull haue experience and
prooffe in very deed, y^t it is good
for them to be patient, & to suf-
fer the Lord to worke his will.
And againe, many by reason of
their impatience and murmu-
ring, do lose the thing that they
shoulde els haue inioyed. Suffer-
ance and patience is a token
of wisdom: vnumeasurable hea-
uiness is a tokē of foolishnesse,
when we weepe and complaine
like children, saying: I would
neuer

never haue thought, I would
never haue believed, it should
haue come thus & thus to passe,
and such like. Item, impatien-
cie intangleth and insnareth the
minde, and maketh a man som-
time dull, and at his wits end.

When a man submitteth & gi-
ueth ouer himselfe humbly vnto
the will of God: although his
aduersitie cannot bee remedied,
yet it shall be the easier & ligh-
ter vnto him. Yea there is no-
thing so bitter, sorrowe, hard or
terrible to a man, but by this
meanes shall be easie, sweet, light
and vnto him comfortable. And
again, so long as a man doeth
not utterly giue ouer, and yeeld

Dii

him

himselfe to the good wil of God,
suffering him to worke his pleasure with him, and bee content
whatsoever he seeth, his griefe
is the worse, and the more sharper
is his paine, his minde neuer
ceaseth gnawing and fretting,
& of one sorrow hee maketh
three or foure. Like as the bird
that is caught with y lime rod,
the more it striveth to deliver
it selfe, the more do the feathers
cleave and hang to the lime: &
as in like maner, the more the
fish that is caught in the net,
seeketh to come out, the more it
windeth it self in: & as hee that
is bound with chains or fetters
of iron, the more hee strageth
abroad,

abroad, the moze harme he doeth
to himselfe: euen so such as are
froward and vnpatient in ad-
uersitie, do increase their sorow,
and hurte themselves the moze.
He that hath an heauie burden
vpon his backe, y moze he shut-
tleth and mooueth the same, the
moze doth it greeue him. Euen
so the moze froward and vnpa-
tient a man is vnder the crosse,
the moze grieuous and paine-
full is it vnto him. It is not vn-
wisely spoken of the Heathen
man Plinie, which saith:

A good heart in aduersitie,
Takerh away half of his misery.

And it is a common pꝛouerbe
of the heathen men: The feare

of aduersitie, & paine, befoze it
cometh, is worse then y^e paine
it selfe, when it is come. All ma-
ner of punishments & aduersitie
(which according to the merits
and desert of man, shoulde bee
vnto him a taste and beginning
of euerlasting paine and dam-
nation) the patient man taketh
and bleth for an occasion to ex-
ercise therby al kinds of vertue:
whereby the spirituall gistes of
grace do waxe & increas moze
and moze. For they that are pa-
tient do keepe the true faith to-
ward God, cry & call vpon God
thzough fernet prayer, honour,
laude, and praise God, not onely
for that he ruleth and disposeth
al

al things, but also he bringeth
al things to a good end and suc-
cesse, and that he will so cōtinu-
ally do. And thus through pati-
ence, is patience increased. And
conceariwise the impatient man
decayeth daily in all kindes of
vertues, and is daily more and
more spoyled and deprived of all
goodnes. For whosoever is con-
tent, & can suffer himselfe to bee
prouoked of the diuelt & of the
flesh, & giueth place vnto them;
the same forsaketh faith, prayer,
and obedience toward God, and
suffereth them to depart, and so
is vnthankfull to his true and
faithfull God, whom he cannot
be content to suffer, and to com-

mit himſelfe to him for a while,
that he may the more defend &
preſerue him afterward. He
thinketh that God doth not re-
gard him, and that it is in vaine,
to truſt & waite for help, com-
fort, and deliverance of God. He
imagineth in himſelfe nothing
eſſe, but that God is vtterly
wroth & diſpleaſed in him, and
can finde in his heart to curſe &
to blaſpheme God, as though
he were a cruel, unmercifull and
an vnrighteous God. ſhewing
more loue and fauor, and doing
more good to the wicked then
to the godly. And by this occa-
ſion, he ſeeketh for aid, helpe and
comfort of creatures, and ma-
keth

heth bowes vnto Saints, and
pilgrimages: that is to say, to
chappels of Idolatrie & of false
gods, & maketh wicked covenants
agreements, & promises against
God. Some for feare doe forsake
and deny the christian faith, and
receiue the wicked popish reli-
gion, consenting to manifest ido-
latrie, and make god a liar, as if
that he could not, or woulde not
helpe any more in this or that
thing, according to his manifold
promises in the old and new te-
stament. Furthermore, vniqui-
etnesse is augmented & increa-
sed through impatience, so that
a mā that is unpattient, is euery
day more sorrowfull and despe-
rate

rate then other, flyeth where hee
shoulde stedfastly continue, and
findeth neither rest, ease no;
quietnesse in his heart. And ma-
ny one because he will not suffer
and abide pouerty, & other like
extream necessitie, falleth to
raughtinesse, murder, whoe-
dome, lying, stealing, extortion,
riot, cutting of purses, & to such
other detestable abhominati-
ons. Item they that bee impa-
tient do enuy & disdain at other
mens wealth and prosperitie:
for they imagine that to bee the
cause of their crosse and sorrow,
and they fret against it, enuy-
ing, disdainung, and hating oft
times the innocent without any
cause

cause: yea they rage and raue,
running headlong to reuenge
themselues. By þ reason wher-
of, oft times (as many stories
doe testifie) contention, hatred,
war, vprore, shedding of bloude,
decay, and destruction of of the
Church, of religion, and of the
common wealth, haue risen: as
Coriolanus, to reuenge himself
as an enemy, did procure warre
against his owne naturall coun-
trei. Besides this, it is an high
honor and cōmendation before
men, before the angels, before
the holy saints, and also before
God himselfe, when a man sheweth
patience, boldnesse and
strength in aduersitie. And a-
gaine,

gaine, whē a mān behaueth him
 selfe vnseemely, vnpatiently, &
 desperately, it is a shame and a
 dishonour for him both before al
 creatures, & also before the cre-
 ator himselfe. For it is no high
 nor harde thing for a man to
 shew a bold & strong heart and
 to be content with gods wor-
 king, when all things happen
 prosperously, and according to
 his mind: but this is a vertue
 and a point of cunning, when a
 mans mind is not moued nor
 broken in aduersitie and misfor-
 tune. Like as in a schoole of de-
 fence, he y^e hath shewed y^e most
 māly touch, hath the greater co-
 mendation: Euen so is it much
 more

more comendable & greater honour to overcome & subdue our spirituall enemies, and to haue the victorie against y^e assaultes of y^e flesh and the diuell. He that forsaketh his bodily master, w^hone a iust cause, is taken before y^e world for a man that lacketh faith, truetb, and honestie: and shoulde it not then be a greater point of dishonestie and of vnfaithfulnesse, in the time of affliction vnder the crosse, to forsake Christ and his worde, and through impatience to worke and to doe against the same? Hee that subdueth the temptations of the minde, is to be preferred, and more to bee comended, then
he

he that hath besieged and over-
come a strong city. For which
cause, as well among the Chri-
stians as among the heathen,
diuers notable persons haue
gotten high commendation and
praise for their trustinesse, fir-
mitie, and excellent constancie,
which they haue shewed at an
hazard, & at the time of neede.
And specially, an example of our
sauiour Iesus Christ is to be co-
sidered, whereof Paul maketh
mention, saying: If Christ, af-
ter his affliction and obedience
euen vnto death, was exalted to
high honoz and glory: it shall be
a furtherance likewise vnto vs
to great honour, if wee take our
crosse

crosse daily vpon vs, and fol-
 low him boldly and manly. Ex-
 perience teacheth also when a
 man will shifte away the crosse
 from him by vnlawfull means,
 oft times he is compelled and
 dytuen by force to suffer as much
 or more with shame and disho-
 nesty. Iudith saith: they y haue
 not taken their crosse and temp-
 tation in the feare of God, but
 through murmuring and grud-
 ging against God, haue shew-
 ed themselves vnpatient, they
 were destroyed and murdered
 of serpents. Item, whether a
 man doe suffer worthily or in-
 nocently, if he continue in mur-
 muring, and is vnpatient, it ser-
 ueth

Iudith. 8.
 Patience
 is profi-
 table for
 the leng-
 thening
 of a mans
 life.

ueth to his eternal damnation.
And againe, whether a man
suffer iustly or innocently, if he
take it patiently, as he ought to
do, it will be profitable to him,
and a furtherāce to euerlasting
life. And all the sorowes and
paines vpon earth, in respect
of the blisse and saluation that
is prepared for vs, is but the bi-
ting of a gnat or flea, which is
easie to overcome. When men
in warfare lying in campe will
play the sluggards, & be sloth-
full, and not resist the enemies
 stoutly and manfully, their
friends are destroyed, their hou-
ses spoiled, their villages set on
fire, their deare friends & neigh-
bours

Boys murdered and slaine, and
their wives and daughters de-
filed and rauished, and all goeth
to hauock, and is full of miserie.
Euen so in y^e spiritual warfare
and field, if wee yeeld vnto the
flesh and the deuil, & resist them
not manfully and constantly, we
cast our selues into perpetuall
danger, misery and vquietnes.
But if we fight against y^e ghost-
ly enemies stoutly & patiently,
we may y^e sooner attain to per-
petual rest and quietnesse. He
y^e is sicke, if he will not receiue
the medicine because it is bit-
ter and sowre, it is no maruell
nor wonder if the same man pe-
rish in his sicknesse and disease:

but if he woulde suffer himselfe
to be handled after the minde &
counsell of the Physitian, hee
might overcome the smart, and
haue good hope to bee restored
to his health againe: euen so all
right and faithfull Christians
that are patient in aduersitie, maye
conceiue a much moze stedfaste
and sure hope that they shall at-
taine to euerlasting rest of body
and soule. Whereas contrari-
wise, they, which remaine and
continue in their frowardnesse
and impatience against **G D D**
the beauenly Physitian, must
smart for it euerlastingly, both
in body and soule. Scripture to
confirm and proue this haue
wee

we: Happie is þe man which suffereth in temptation: for after þe he is proued, hee shall receiue the crowne of life. But no man maye gather or conclude vpon this, that wee merit or deserue eternall saluacion for our patience: which thing onely Christ alone hath done. Last of al, patience is profitable, & bringeth singular commoditie, not onely to him that hath the same vertue, but also to other. For when an other perceiveth thee to bee constant in the truth, hee taketh occasion to exercise þe like patience and steadfastnesse. It is manifestte by diuers credible stories, when as the Christians haue

haue died boldly for the Christi-
ten faithes sake, that certain of
the persecutozs haue wondered
so sore thereat, that they, by
that & no other occasion, were
conuer ted to the faith of Christ.
Item patience and steadfastnesse
hath wrought quietnes in com-
mon wealthe, in the church, in
many nations, cities & townes.
Scipio a Noble Ruler chose ra-
ther to leaue Rome, then to sub-
due and oppresse his enemies
with force of armes : the doing
whereof turned to the singu-
lar commoditie of the whole
common wealch. And contrari-
wise, a bitter, cruel and unpati-
ent minde bringeth, woꝝkerb
and

and occasioneth infinite harme
and destruction. Also through
our impatientnesse in aduersity,
we giue occasion to them that
be weake in the faith, to doubt
whether our faith bee the true
faith or no: when wee confesse of
God that hee is our comforte,
both in this world and in the
world to come, and yet shewe
our selues so desperate in ad-
uersitie, as though God had
utterly forsaken vs. Wherefore
we ought to prepare our selues
for all aduersitie in time of pro-
speritie, and not to hang vpon
transitory thinges; that when
need shall require, we may be
content to forgoe them, and con-

finne stedfast in the true faith:
wherein whosoever shall con-
tinue unto the ende shall bee sa-
ued.

FINIS.



Handwritten text in a cursive script, likely a library or ownership stamp, partially obscured by the woodcut emblem.

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Box 5 Dr 1/2 2